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Handbook on Sikhs for
the use of Regimental
Officers.



CAPTAIN R W FALCON



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DEDICATED TO MY ASSISTANT AND TRUE HELPMATE.

R. W. F.

P R E F A C E .

I N venturing to offer this book to Regimental Officers I much regret that want of time, (9 months in the Sikh District) did not allow me to tour over all the Sikh tracts and so give me the opportunity of making it as complete and thorough as I could have wished. Sketchy as it is, however, I hope that it may help those Officers not yet acquainted with the Singh, and who are brought into contact with him, to better understand and appreciate that splendid pattern of a native soldier, simple in his religion, worshipping the one God ; broad in his views ; free in not observing the prejudices of caste ; manly in his warlike creed, in his love of sports and in being a true son of the soil ; a buffalo, not quick of understanding, but brave, strong and true.

Free use has been made of the following books :—
Dr. Trumpp's translation of the *Adi Granth* ; Sir Lepel Griffin's *Rangit Singh* ; The Census Reports of 1881 and 1891 ; the Gazetteers of the various Sikh districts (and information given me by some of the Deputy Commissioners of those districts) ; the *Panth Parkas* ; and the *Sanskar Bagh*, a recent book edited by the Hon'ble Baba Khem Singh, C. I. E., of the Viceroy's Council, supplemented by personal experience ; and I have spared no pains to make the book as complete as possible.

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HANDBOOK ON SIKHS

FOR THE USE OF

REGIMENTAL OFFICERS.

CHAPTER I.

Introductory and Explanatory.

SIKHISM is a religion, distinct and separate from, but with Sikhism.
weakening tendencies, which slowly increase, towards its parent
religion, Hinduism. It was originally started by a Hindu Fakir,
a khatri by caste, called Nanak, born A.D. 1469, in what is now
the Sharakpur tehsil of the Lahore district, and was nothing more
than a Hindu sect; he called himself their Guru, *i.e.*, spiritual teach- Guru.
er, and his followers Sikhs, *i.e.*, disciples, learners. There were Sikhs.
nine other Gurus after him, that is ten in all, also khatri by caste,
as follows :—

Nanak,
Angad,
Amar Das,
Ram Das,
Arjan,

Har Govind,
Har Rai,
Har Kishn,
Teg Bahadur,
Govind Singh,

The ten Gurus.

by whom the original small and peaceful sect was transformed
gradually into a powerful and warlike political force, a religion
distinct from Hinduism and directed against Muhammadanism ;
its popularity being the result of its broad views, the opportunities
for fighting and plunder offered by its leaders, and its stand
against Muhammadan oppression, and it finally culminated, as a
religious body, by the revolt against Brahminism of its tenth and
last Guru, Govind Singh, the warrior priest, born, A.D. 1660, often Govind Singh.
known as the Tenth King (Daswain Badsha).

After his death, A.D. 1708, there was an interregnum, in which
the bolder and more pushing of the Sikhs formed various misls or Misls.
confederacies, by collecting round them bands of robbers and be-
came powerful chiefs ; of these misls, twelve became most
prominent,—*viz.*, The Ahluwalia, Bhāngi, Kanheya, Ramgarhia,

Sukarchakia, Nakkais, Phulkian, Singhpuria, Krora Singhia, Nishania, Dulelwala, and Shahids, and from the Sukarchakia misl came Ranjit Singh, a Jat by caste, Sansi by tribe, born, A.D. 1780, who rapidly overcoming the other misls by his genius, formed the Sikhs into one united nation, and became their king.

Maharaja. Ran-
jit Singh.

Sikh and Singh. A Sikh is a follower of any of the ten Gurus, but not necessarily a follower of the tenth Guru, Govind Singh.

A Singh is a follower of the tenth Guru, Govind Singh, who has taken his oath of initiation, which carries with it the surname of Singh; and he alone is counted the true Sikh now-a-days. The Sikh, who is not a Singh, is really a Hindu sectarian; the Singh is a believer in a religion, which is distinct from Hinduism.

The Granth.

The Granth or Granth Sahib, *i.e.*, the book, is the sacred scriptures of the Singh or true Sikh, composed by Guru Govind Singh, the tenth Guru, and is sometimes called the eleventh Guru.

The Adi Granth.

It is an adaptation of the Adi Granth, which is the compilation of the verses and teachings of the earlier Gurus, especially Nanak and of other Hindu sectarians, collected together by Arjan, the fifth Guru. The Granth has portions of the Adi Granth in it. The Adi Granth, so called to distinguish it from the later Granth, is known as the book of Nanak, and is revered by the Singh, just as by other Sikhs, for the Singh does not renounce the other nine Gurus.

Sikhs reverence the two Granths as being the visible sign of the Guru (their mediator with God) and bow down before them as if in the presence of the Guru himself, and consider their words as sacred. The original Adi Granth of Arjan is still to be seen at Kartarpur in the Jallandhar district, and the Granth of Govind Singh at Naderh (re-named Abchalnagar) in the Central Provinces in Hyderabad, Deccan.

The Granth used in Dharmshalas is kept on a small wooden stool or stand called a Manji, bedecked with silk clothes, in which it is carefully wrapped, when not in use. The two Granths are difficult books to read, being exceedingly obscure, but much of their teaching, especially that of the Adi Granth, is of great beauty and truth.

The man who officiates at the services in the Dharmsala and expounds the Granth is called the Granthi—he is the Sikh priest, The Granthi. but any one of the congregation may assume to the office, as it is a profession which is not the exclusive privilege of any particular caste, though often hereditary Khattris of the Bedi and the Sodh tribe, *i.e.*, of the same caste and tribe as Guru Govind Singh, and the other Gurus are hereditary Gurus by descent, and are held in somewhat the same respect by the Sikh as Brahmins are by Hindus, and are given the title of Baba, and these are perhaps the best Granthis for regiments, but other castes frequently perform this duty, and pujaris or paid worshippers at the services of the larger Sikh temples often become Granthis. The Granthi, in virtue of his office, receives offerings (certain fees) on holy days, and on occasion of administering the initiatory oath to a Sikh candidate.

At the ceremonies of birth, marriage and death of all but the very strictest Singhs, the Brahmin, though a Hindu, officiates just as he does with Hindus.

The Dharmsala, or abode of religion, though not peculiar to The Dharmsala the Sikh, having originated with the Hindu, is the Sikh place of prayer, wherein the Granth is kept and read, hence it is sacred ground, only to be entered with bared feet, (as a substitute, however, for the leather boot or shoe, numdah slippers may be worn, and are kept for this purpose at the entrance to some of the larger temples.) It is usually a plain building, with a dome on the top, distinguishing it from the conical shape of the top of a Hindu Shiwdwara, or temple, (house of Shiv) and is known as the Gurdwara, or house of the Guru; the better ones have outside the building a very tall flag on a gilded staff, which flies only on great occasions; and inside, as a canopy to the Granth, a richly worked silk phulkari or curtain suspended by the corners so as to form a roof: a regular feature too of the larger Sikh temples is the sacred tank or bathing pool, where the important ceremony of asnán or washing takes place, by which sins are washed away and other rewards can be obtained. Inside the temple seated in a circle with the sacred Granth as the head, are the pujaris or regular worshippers; the musicians, who are not necessarily

Sikhs (Mirasis, a caste of Muhammadan musicians, being frequently employed); and one of the officiating Granthis, whosever turn of duty it may be, and as these chant or play, or portions of the sacred book are read, the people pass in, cast their offerings inside the circle and out again (the offerings are divided by the temple attendants, part being retained for cost of repairs to the building). The celebrated Golden Temple, or Durbar Sahib, at Amritsar is richly gilded outside and beautifully inlaid with mosaics, the approach being of marble.

The Dharmsala used to be a regular feature of the Sikh tracts in older times as a religious monastery, having much land attached to it, in charge of Mohants and Gurus who were often Sadhs, pious followers of the earlier Gurus, and not Singhs—they had many disciples, fakirs in appearance and habits, robed in saffron, and the Dharmsala was a regular almshouse and rest-house for travellers, who got free food and bedding for the night supplied them : these have mostly decayed and many have disappeared, but the entertainment of travellers at the village Dharamsala is still often kept up from the malba, a village fund collected from the villagers, and used by the village lambardar or head-man for this and other purposes.

The Pahul.

The Pahul, *i.e.*, the gate, the oath of initiation and baptismal ceremony of the Sikhs who follow Guru Govind Singh, originated with the earlier Sikh Gurus, some say with Nanak himself, and in its earlier form consisted in drinking water, the washing of the Guru's feet (to be accurate, of the toes), and saying :—"Wah Guru," "Hail Guru," or in drinking some sherbet with two other disciples and repeating "Wah Guru";—this is known as the charan ka pahul, or foot baptism, the water used being called the charamat : it gradually fell into disuse, but is not obsolete, as will be shown in a later chapter. Guru Govind Singh re-introduced this in a new form, and the true Sikh or Singh does not become a Singh until he has been initiated by taking the Pahul, or as they call it "Amrit Chaka," *i.e.*, drink of the amrit or nectar; Sikhs believe there is a potent virtue in this amrit, by which even cowards are inspired to deeds of bravery. A Sikh is thus not born a Singh but becomes one by initiation. The form of taking

the Pahul varies slightly at different temples—it is called the “Khande ka pahul” or sword (more accurately two-edged dagger) baptism.

The form used at the Akalgarh, part of the Golden Temple at Amritsar and a very favourite place of initiation, being the place of deposit of weapons once belonging to some of the Gurus, (including Guru Govind Singh) is as follows:—The candidate at the appointed time, (any convenient time,) having put on the kach (short Sikh drawers reaching nearly to the knee), he may, if he desires, wear his pajamas over them, and his kurta and pagri, but must not wear the Hindu dhoti, or any Hindu symbol such as thread round the throat, &c.,—stands up before the Mahant (the Granthi in ordinary places) with his hands together in supplication. The performing priest taking up a batti or iron bowl filled with patasa or purified sugar dissolved in water, stirs the mixture with a two-edged dagger called a khanda, (this is the amrit or nectar), recites a short prayer, then takes up some of the amrit with his hand from the bowl and drops it into the hands of the candidate, which he holds together in a cup shape ready to receive it. This he drinks up whilst the priest says:—“Bol wáh Gúrú jí dá khálsá Sirí wáh Gúrú jí dí fate,” *i.e.*, say the Khalsa of the wah Gúrú (God) victory of the holy wah Gúrú. This is repeated five times, after which the candidate turns his face upwards, and the amrit is sprinkled upon it five times and then upon his kés (uncut hair) five times. The bowl is then handed down to the candidate, who carefully drinks up the rest of the amrit. He is then instructed as to the observances he is to keep, after which the kará parsád, which is sugar, flour and ghi mixed into a lump, is put into the bowl and the candidate sits himself down cross-legged and eats it up. When finished he again stands up as before and repeats a final “fate” that is to say, the Sikh salutation, as before, after the priest, and then goes off to bathe in the sacred tank. The Khálsá means “God’s elect,” *i.e.*, the Sikhs of Govind Singh. The kará parsád would be eaten by as many candidates of any caste as took the Pahul together, each eating from the same lump, and is the communion of brotherhood, representing the abolition of caste. The candidate pays certain fees varying according to his means, which include the price of the

patásà and kará parsád. The amount of kará prasád for each time, irrespective of the number of candidates, must not be less than Rs. 1-4: it is therefore a saving for many candidates to take the Pahul together. The fees include Rs. 1-4 to the Granthi—something for the temple treasury and other offerings, and the feeding of other poor Sikhs, which in the case of a well-to-do Sikh would amount to some 200 or 300 rupees.

The Rahitnama. Taken from Trumpp's translation of the Adi Granth.

With the renovated Pahul, Guru Govind Singh introduced the Rahitnama, or book of conduct—the observances to be kept by his followers. I give in detail the original Rahitnama. Many others have been composed since his death, differing from his, which are chiefly evidence of the later development of Sikhism.

“Every Sikh is enjoined to read the Granth for his devotion, especially the jupji (a special prayer) of Nanak and the jupji of Govind Singh. These two he should always read when taking his meals. In the morning he is to repeat some portion of the Granth, and when beginning any work he is to say an ardás, or prayer of supplication. In the evening when taking his food he is to read the Rahirás (evening supplication consisting of selections from the Adi Granth, to which in later times some portions from the Granth were added).”

“Temples, shrines and burning-places are not to be worshipped, nor are other religions to be praised.”

“The Vedas, Shástras, Puránas and the Kurán are not to be minded, nor the Pandit, nor the Mulla.”

“All Hindu and Musalman rites are to be discontinued: the Hindu ceremonies at the time of birth, marriage and death, should not be observed.”

“No srádh (worship to the shrine of the dead) should be performed, and if it be performed, the words of the Granth should be used.”

“No tilak (small Hindu mark) should be applied to the forehead, nor should the janeu, or sacred Brahminical thread (worn ~~round the neck~~) nor the rosary be worn, nor the bodi, the

*on the right shoulder -
diagonally to the left J. B. S.
Lam - 8*

tuft of hair worn on the head by Hindus ; not to perform puja (worship to an idol or shrine) or to regard Brahmins as high in rank. Circumcision should not be practised. A Sikh is never to wear a cap (topi) nor to cut the hair of his head or beard, nor to wear red clothes."

"He should bathe in cold water ; comb his hair twice every day and bind his turban after adjusting the tresses."

"He is never to take off his turban whilst taking his food."

"He is to clean his teeth every day with a tooth-stick."

"He is to take the epithet of Singh or lion after his name."

"He should always wear breeches, *i.e.*, the kach, or short knee-drawers, and have steel about his body, especially a sword."

"The use of tobacco in any shape is prohibited."

"Gambling, especially the play of chaupur, a kind of chess, and visiting prostitutes, deserve severe punishment."

"A Sikh should never buy meat from a butcher, but eat only the flesh of such animals, whose heads were severed by a Sikh with one stroke of the sword called jhatka."

"To eat of the leavings of the meal of another entails the pain of death."

"Especial attention is paid to the making and distributing of the kará prasád, which in some way resembles the communion service of Christians, the kará prasád being consecrated to the Guru and in his name given to the assembled votaries to eat. It should be made of equal quantities of ghi, flour and sugar ; the cooking place should first be swept clean and then plastered with cow dung ; the cooking utensils should likewise be well washed. The Sikh who prepares the prasád should enter the cooking place after bathing and purifying himself and only repeat "Wah Guru"; he should fill a new jar with water drawn from a well with an iron bucket and place it at his side : when the kará prasád is ready it should be put on a stand, and the people should sit round it praying, *i.e.*, saying "Wah Guru." It should be distributed to all in equal portions."

“The disciple is strictly to obey the orders of the Guru and never to forsake him. Apostacy is visited with the severest punishments. He is also to minister to his brother Sikhs.”

“He is to pay taxes if demanded by the Guru. The withholding of the customary offerings of the tenth part of his income, the defrauding of the Khalsa and others deputed by the Guru, is severely censured.”

“He should consider only the precepts of the Guru as true and all others as false. The Granth is to be minded like the Guru and the Khalsa like the Guru, as it is the visible body of the Guru.

“The persons to whom the Guru gives authority should be equally obeyed, and those who set themselves up as rivals with them should be burnt with their families.”

“With regard to his family, the Sikh is enjoined to dispose suitably of his daughter or sister and not to take any money for her hand.”

“The killing of daughters is strictly forbidden. Truthfulness and kindness to the poor are especially inculcated: falsehood, dealing fraudulently, stealing, slandering and fornication are branded as deadly sins.”

“A Sikh should earnestly strive to subdue the five passions, lust, wrath, greediness, infatuation and pride.”

“A Sikh is not even to salute one who is not a Sikh, and whoever bows his head to one who wears a cap, *i.e.*, a Muhammadan, or shaves his head, *i.e.*, a Hindu, is worthy of hell.”

“He is not even to place a piece of cloth or anything belonging to a Muhammadan on his head.”

“A true Sikh should always be engaged in war with the Muhammadans and slay them, fighting face to face. It is his duty to destroy the enemies of his faith, and to help in the diffusion of the Sikh religion.”

“No confidence whatever should be placed in Jogis or Turks.”

“A true Sikh should abstain from all intercourse with the following people, who were excommunicated by the Guru—

- (1) The Minia, the progeny of Pirthi Mull, who poisoned Guru Arjan.

- (2) The Dhirmullias (progeny of Dhirmull, who refused homage to Har Govind).
- (3) The Ram Raie (disciples of Ramrai, the rebellious son of Guru Har Rai, seventh Guru).
- (4) Masands the former oppressive deputies of the Gurus).
- (5) The head-plucked ones, *i.e.*, the Jains (now called atheists).
- (6) Those who kill their daughters (called Kurimars).
- (7) The Gangu Shahi (who have the bed of Guru Amar Das and declined to receive initiation).

Minor injunctions are not to blow out a lamp with the mouth ; not to extinguish fire with water from which one has been drinking ; not to remain naked from the waist downwards at night ; not to bathe without a kach ; not to distribute food without being fully dressed."

It is hardly necessary to say that the above observances are many of them no longer kept. The saying of prayers, which would take up a great deal of time, is now generally neglected. The custom of wearing blue clothes, in remembrance of Govind Singh's escape, disguised in blue, soon fell into disuse and is only preserved by the Akalis. The Hindu dhoti, then a forbidden article, is now commonly worn, and the chief signs now kept up are the wearing of the five things which commence with the letter Kakká or K, called the 5 Kakkás or Ks :—(1) the Kés or uncut hair, (2) the Kangha or comb worn in the hair, (3) the Kripán or Karad, the sword, now worn in miniature in the paggri, (4) the Kach or drawers reaching nearly to the knee, (5) the Kara or iron bracelet or bangle worn on the wrist. The adoption of the surname of Singh, or lion ; not using tobacco in any form ; only eating meat killed by jhatka. (Beef is considered abominable and is never mentioned in the Granth.) The whole of the 5 Ks are by no means always worn now-a-days and the kach, kirpán and kara are frequently omitted.

Converts are received into the Sikh religion from almost all Hindus, and they become, on initiation, equal, without reference to caste. They are, as has been shown above, allowed to eat meat, except vermin and beef, and may drink spirituous liquors.

Modern Rahit-nama.

A translation of a modern Rahitnama from the Sanskar Bagh of Baba Khem Singh may be usefully added here for purposes of comparison and to give an idea of the modern adaptation of Sikhism, as upheld by the strictest of present-day Singhs."

"Never to be without the five Kakkes, or signs of a Singh, from the time of taking the Pahul to day of death; not to put them off day or night."

"Not to associate with the Minia, Dhirmullias, Ram Raie, Masands, Jains, Kurimars and Gangushahi."

"Not to wear saffron coloured cloth."

"Not to tell lies."

"Not to call a Singh by half his name, *i.e.*, by the first half of his name, without the addition of Singh."

"Not to abuse other Singhs."

"Never to keep the head bare, especially when eating."

"Not to gamble, to swear, or associate with prostitutes."

"Not to cut the hair of the head with scissors or razors."

"Not to eat the flesh of animals whose throats have been cut."

"(i) Not to smoke or take snuff."

"(ii) Have nothing to do with female Muhammadans."

"(iii) Not to show disrespect to the kés of other Singhs."

"(iv) Not to eat vermin (Should he break any of the four last rules, he must take the Pahul a second time, paying a fine of Rs. 5 at the same time.)"

"To read various prayers—(the jup of the Adi Granth, the jup of the Granth, in the morning; the Raharas at night, &c.)."

"To learn the use of arms, learn to read Gurmukhi, and how to ride."

"To give alms."

To serve one's father and mother."

CHAPTER II.

The Sikh Religion.

CHIEFLY COMPILED FROM VARIOUS AUTHORITIES ON SIKHISM.

THE founder of the Sikh religion, Baba Nanak, the first Guru Baba Nanak, 1st
Guru. was himself nothing more than a Hindu Fakir. He is represented in pictures as a very mild-looking, white-bearded patriarch with a halo round his head. There is little in his life to distinguish him from any other Hindu Fakir. His disciples were little more than his servants. The mass of his followers were ignorant Jats. Nanak had apparently no real idea of starting a new religious sect. He was a Hindu philosopher, illiterate, but with a broad mind, who followed the lines of some of his predecessors, especially one called Kabir, who was at that time a popular man in India, and whose writings composed in the vulgar tongue were fairly accessible to the unlearned masses. Many of Kabir's verses are in the *Adi Granth*. Nanak's doctrines were very little deviated from by the later Gurus and after the *Adi Granth* had been compiled by Guru Arjan, the fifth Guru, the doctrines were never questioned, the book being held sacred as a direct divine revelation. The chief point in Nanak's doctrine was the unity of the Supreme being, the Hindu mind had already been more or less familiarized with this idea, it having been asserted long before Nanak by most of the Hindu philosophical systems. In this point there is full concord between Hindus and Musalmans. Nanak did not forbid the worship of other gods because of the unity of the Supreme Lord. He took over the whole Hindu Pantheon and subordinated the whole to the Supreme One. The position of the popular gods was thereby lowered, and their worship made to appear almost useless. The folly of idolatry is occasionally ridiculed in the *Adi Granth*, and its teaching gradually disaccustomed the people from idolatry and the worship of the inferior deities and impressed them with the idea of one Supreme Lord. Nanak remained a thorough Hindu in all his views. The Sikh equally with the Hindu believes in the transmigration of the soul and aims at the total dissolution of the individual existence by the re-absorption of the soul in the fountain of light, the Supreme Being, as his ultimate reward, the soul being supposed to start from this supreme fountain as a separate individ-

ual, and to travel through various stages on earth, some of which may be escaped by the performance of various acts, until it is re-absorbed, after varying periods of time and trouble, into its original starting point. The Guru of the Sikh is supposed to be the mediator between Hari (God) and mankind. Charity to animal life and abstinence from animal food is inculcated in the *Adi Granth*, but this injunction being against the habits of the Jat population of the Punjab, was not observed and was afterwards dropped, the killing of the cow only being interdicted as sacrilegious. The institution of caste was not directly assailed by Nanak, though he did not put any stress on it, receiving all men as his disciples without regard to caste, recognizing in all the dignity of the human birth, and thus laid the foundation of a popular religion, and it was quite in accordance with this principle that Guru Govind Singh finally abolished caste altogether in the *Khalsa*. The dignity of the Brahmins as family priests was left untouched, and nearly all the Gurus had their family priests. Up to the time of Guru Arjan, the 5th Guru, the Sikhs were not very numerous or much taken notice of, their Gurus leading the lives of fakirs, averse to outward show he was the first Guru to meddle with politics. The Sikhs having obtained

Ram Das, 4th
Guru.

under Guru Ram Das, their fourth Guru, a visible sacred place at Amritsar, which served them as a rallying place, Arjan gave them a sacred code in order to separate them from the mass of Hindus by collecting the verses of the preceding Gurus with his own and some various Hindu philosophers, and called it the *Granth*, or *Granth Sahib*, the book, now known as the *Adi Granth*, the holy scriptures of the Sikhs thenceforth held sacred as their Bible, gradually supplanting the *Vedas* and *Puranas* of the Hindu, which

Arjan, 5th Guru.

the mass of the people could not read. Arjan changed the former voluntary offerings of the Sikhs to a kind of tax, which he levied by deputies called *masands* (afterwards excommunicated by Govind Singh for their oppression) nominated for various districts. In this way he was able to hold a court and keep a strong band of adherents, and the Sikhs became a firmly organized party. Arjan laid aside the garb of fakir and kept an establishment like a grandee. From his time dates the turning point in the development of the Sikhs. Guru

Har Govind,
6th Guru.

Har Govind, the sixth Guru, was of a warlike spirit, fond of hunting, and kept a strong band of armed followers. He is represented in pictures as armed, seated on a throne, and his word and sceptre

are still to be seen at the Akal Bungah, Amritsar. The peaceful fakirs had become soldiers. He rapidly became popular with the illtreated Hindu rural population, owing to his expeditions against the Muhammadans and the extortionate provincial rulers. Every fugitive and oppressed man took refuge in his camp, where he was not much troubled about religion, and the charms of a vagrant life and hope of booty attracted numbers of warlike Jats. Guru Teg Bahadur, the ninth Guru, according to some traditions, was more of the fakir type, an ascetic tired of the world, but, according to other traditions, he had a goodly number of well-armed disciples and levied contributions on the inhabitants of the villages and made predatory excursions; and the fact that he possessed a sword or teg of enormous size, still to be seen at the shrine at Kartarpur, near Jallandhar, agrees more with the second tradition.

Teg Bahadur,
9th Guru.

His son, the tenth and last Guru, the great Gobind Singh, was born at Patna (now a place of pilgrimage for the Singh) whilst his father was on a pilgrimage and received his first education from the pandits of that place. At the death of his father, in a Muhammadan prison, he being then only 15 years old, concealed himself in the hills of Hoshiarpur and occupied himself with hunting and archery. On attaining to years of manhood, making his home at Anandpur, he commenced to collect the dispersed Sikhs, though he did not actually commence his mission till he was over 30 years old. His aim was to take revenge upon the Muhammadans for the murder of his father, and to found a new Empire on the ruins of theirs. He commenced, some say owing to his Hindu education, by sacrificing to the Hindu goddess Durga, at her shrine above his home, but many Singhs consider that he did this solely from political reasons to secure the sympathy of the Hindus and obtain their help at starting. He then preached the Khalsa, the elect of God, the pure, the liberated, and as he had perceived that the Hindus had become an easy prey to Muhammadan invaders by their division into castes, which nursed a rancorous feeling and did not allow the lower orders to bear arms, he attacked all caste, taught the equality of all who joined him, and gave the parshad, or communion, in which the four castes (Vide Chap. III.) should eat of one dish, and taught that the Brahmin thread must be broken; that his merit would be great who fought in the

Govind Singh,
10th Guru.

van ; who slew an enemy, and who despaired not although overcome. He re-instituted the Pahul and formulated the Rahitnama. The equality of all castes offended the pride and prejudices of the higher castes to such a degree that a great many of his disciples, notably the Brahmins and Rajputs, left him and would no longer acknowledge him as their Guru. The Khalsa consisted therefore chiefly of men of the lower orders, especially of Jats, whereas the disciples who did not acknowledge the authority of Guru Govind Singh, on account of his innovations, simply called themselves Sikhs, without adding to their names the title of Singh. Govind Singh having noticed that the study of the Adì Granth made his followers more inclined to peace than war, sent for the book from its custodians, with intent to add to it, but being refused it by them, owing to his innovations, he made a Granth of his own, composed so as to rouse the military valour and inflame the hearts of his followers to deeds of courage. His first great aim was to exercise his Sikhs in the use of arms. He positively prohibited the employment of Brahmins in any capacity. He did not essentially change the teaching of his predecessors. He describes the Supreme Being nearly in the same terms in his Japji as the Adi Granth does ; though (according to some) he was personally addicted to the worship of the goddess Durga, he made the worship of the one Supreme Being obligatory, though the adoration of the minor deities was by no means rejected ; (the Rahitnama, however positively forbids the worship of idols). The changes and additions he made concerned chiefly the ceremonial and social duties of his adherents. He received men of all castes and creeds and endeavoured to weld them into one religious and political body. He is shown in pictures as girt with a sword, with a hawk on his wrist. After a life of hard fighting, as often defeated as victorious, he finally died from the effects of a wound given him by a Pathan servant in a fit of anger at a town on the Godavery, in the Central Provinces, named Naderh, re-named by the Sikhs " Abchnagar," or city of departure, and place of pilgrimage. When about to expire he is said to have sat himself on the funeral pyre, fully dressed, and been burnt with his arms. At his death he said :—" Whoever wishes to have an interview with me, he shall make for one rupee and a quarter, or for as much as he is able, kará parshád (that is the offering up of karà to

The five castes represented at the first Pahul, were Khatri, Jat, Chhimba, Nai, Kahar.

a holy person and then distributing it among the worshippers). Then opening the book (Granth Sahib) and bowing his head, he shall obtain a reward equal to an interview with me." Brahmins and others were fed at his death. He died A.D. 1708. The Sikhs of the present time may be well considered as so many sects of the Sikh religion, and those in any way affecting our subject or of any importance are herewith mentioned.

(I). The followers of Guru Govind Singh, that is to say Singhs. Singhs, the members of the Khalsa; these are the only Sikhs who are reckoned as true Sikhs now-a-days. The best practical test of a true Sikh is to ascertain whether calling himself a Sikh he wears uncut hair and abstains from smoking; such men are sometimes distinguished from the secondary class of Sikhs as being Singhs, whilst the others are Sikhs. The fact that a man is the follower of a sect started before the time of Guru Govind Singh, or the follower of one of Govind Singh's predecessors, or the follower or even descendant of Baba Nanak himself, does not in the least debar such a person from being a zealous adherent of the later and political form of Sikkism. Nor again when the tenth Guru, Govind Singh himself, was a worshipper of Devi, can we exclude from the ranks of his followers such as have acknowledged an adherence to Devi, or Vishnu, or Shiv, or any of the Hindu Pantheon. Sikhism is a creed. Though born of a Sikh father he is not himself counted of the faith until as a grown boy he has been initiated and received the baptism of the Pahul. A man therefore is born a Hindu or a Nanaki Sikh, and becomes a Govindi Sikh after taking the Pahul; and it is not uncommon to find one brother a Hindu and another a Sikh; and they intermarry freely. A candidate must have arrived at sufficient understanding before taking the Pahul, and a strict Singh would take advantage of a visit to some sacred Sikh shrine when his boy was some 10 or 12 years of age to have him initiated. The boy would probably keep the k  s or uncut hair, from his birth, (though even good Singhs now-a-days frequently allow their boys' heads to be shaven as babes). The Singh would not let his boy eat with him until he was duly initiated. Of course the Pahul may be taken at any later age and any caste or creed may take it.

Nanak Panthi,
or Sajhdari
Sikhs.

(II). The Nanakpanthi or Sajhdári Sikhs, sometimes called Munna, Roda, or shaven Sikhs, the followers of Nanak, who have refused to become the followers of the tenth Guru, Govind Singh : these have little to distinguish them from any other Hindupanth or sect, as they differ very little from the Hindus, being especially particular as to caste and not refraining from smoking ; they are roughly known as Sikhs, who are not Singhs. Their characteristics are mainly negative ; like the Hindu they shave all but the scalp lock (called *bodi* or *choti* ; and are hence often known as Múnnas or as *bodiwala* Sikhs or Sajhdaris. On the other hand, all Sikhs are followers of Nanak and the line between the strictest Singh and a Hindu is but vague. In common parlance, the Sikh is generally called a Hindu ; the Sikh, who is not a Singh, is really Hindu by religion and Sikh or Nanakpanthi by sect ; he would probably refuse to eat flesh, though, like the Hindu and the Singh, he would have no objection to spirituous liquors. It is well to note here that it is not so uncommon now for the Sikh, who is not a follower of Govind Singh, to keep the kés or long hair as a personal ornament and without any religious meaning.

Devi Sikhs.

(III). A sect of Sikhs who are very numerous in the sub-montane districts of Ambala and Hoshiarpur are those known as Devi Sikhs, worshippers of Devi, known as Durga Shahtak, the Hindu Goddess. Many of them are followers of Guru Govind Singh, who started his career in these districts, Anandpur, in the Una tehsil of Hoshiarpur, where he had his home in his early days, being near the shrine of Durga on the hill of Naina Devi, (the great shrine of Devi is at Jwalá Mukhi in Kangra, through Hoshiarpur). It was at Naina Devi that Govind Singh made his sacrifice to Devi, or Durga, the two roads to which run through Rahon or Rupar. Kesgarh, too, in the Garhshankar tahsil of Hoshiarpur, is the place where the first rite of the pahul was performed by Govind Singh. The Sikhs of this district are of a somewhat inferior type and are derided by the stricter Sikh of the more central districts ; these Sikhs were probably followers of Devi before they became followers of Govind Singh, and are little more than Hindus now, who in the superstitious style of the true Hindu, worship in order to propitiate the still visible signs of the once powerful Guru at the Gurdwaras or Sikh shrines of the

district. The total number of the Sikhs of this sect is comparatively very small, the majority of Devi's worshippers being Hindus.

(IV). The Sultani Sikh, the Sikh who worships Sakhi Sultani Sikhs. Sarwar Sultan, that is to say, the generous Prince Sarwar, who is also called Lakhditta, or the given of Lakhs, and Rohianwala, or "he of the hills." Sultanis are nominally either ordinary Hindus, worshippers of Shiv or Devi, or are Muhammadans, who also venerate this saint. Persons of any persuasion may become Sultanis without abandoning their own religion, and it is but another instance of Hindu superstition. Khatranis, or women of the Khatri caste, and Brahmanis, or women of the Brahman caste, even worship him. He was originally a Muhammadan saint. He is essentially a saint of the Jats. And his worship is the prevalent cult of the central or Jat districts. A very considerable proportion of the Hindu village population, especially of the women, of Amritsar, Jalandhar, Ambala, northern Patiala, Ludhiana, Hushiar-pur and Ferozepore, are followers of him and are known as Sultanis. At the time of Guru Govind Singh probably most of the Jats were Sultanis, who were converted to Sikhism from it, and the number of Sultani Sikhs, that is, Sikhs who follow him, is comparatively very small and confined almost entirely to Ferozepore and Ludhiana, they might well be ignored without the recruiting of the Sikh being in any way affected, and there are points in their observances which hardly make them so desirable as the stricter Sikh, they will only eat meat killed in the orthodox Musalman manner, *i. e.*, by cutting the throat, *halál*, and are especially prohibited from eating meat killed by the Sikh method of *jhatka* (the Sultani Sikh gets over this by not eating meat) and in the central districts there is a sort of opposition between Sikhs and Sultanis, who are counted ordinary Hindus; Sultanis may smoke and dress the hair as they please. The village shrine of Sarwar, known as the Pir khána or Sultán dá thaun or nigáha or makian, or merely as thaun or jaga, is to be seen outside nearly every hamlet in the central districts; the guardians of the shrines are Musalmans of the Bharai caste. The shrine is something like the Hindu Samádh, or shrine of the ashes of the dead. It is a hollow brick building, some eight or ten feet square, surmounted by a dome ten or twelve feet high, with minarets at the four corners and a doorway which opens

generally on to a plastered brick platform, inside are two or three niches for lamps, otherwise the shrine is perfectly empty. The saint is especially worshipped on Thursdays, when the shrine is swept and at night lamps lit inside it. A strict worshipper of Sultan will not sell milk on that day, but will consume it himself or give it away. Once a year on a Friday they hold the ceremony of Rot, that is, a huge loaf is made of a maund of flour and half a maund of *gur* and cooked; the Bharais attend and beat drums and sing praises of the Saint and eventually receive a quarter of the loaf, the family consuming the rest. A common form of worship is by sleeping upon the ground instead of on a bed, called *chauki bharna*. At the end of February the disciples of Sultan collect in large bodies (*sang*) and go off on a pilgrimage to the great shrine of Sakhi Sawar beyond Dera Ghazi Khan. The actual religions of Sultan and of the secondary Sikh, or Nanakpanthi, do not really differ much.

Akali Sikhs, or
Nihangs.

(V). The Akáli Sikhs or Nihangs, *i.e.*, the “worshippers of the Akál, or Timeless Being” or “the reckless,” are worth mentioning briefly, as being the strictest of all Singhs. They are fanatic Singhs and have been compared to the Ghazi, or fanatic Mahammadan, they are said to have been instituted by Govind Singh, and were used by him when any especially daring deed was required. They are soldiers by religion, who worship arms, treating the sword almost as their God and praying holding it up before them. They talk in exaggerated language and speak of themselves, individually, as being lakhs of men and armies. They also exaggerate the Sikh signs and still wear the blue chequered clothes ordered by the Guru—they will wear more than one kara or bracelet and have discuses, or quoits of steel, on their conical blue turbans, and many miniature daggers in their pagris—beyond being a sect of very strict Singhs they possess no signification, and are no longer numerous. The Akál Bungah, or pavilion of the Immortal One, at Amritsar, where are the arms of Gurus Hargovind and Govind Singh, is in their charge, it is a favourite shrine for taking the pahul at. At Anandpur, the site of Govind Singh’s first home, is the shrine *par excellence* of this sect.

Kúkas.

(VI). The sect of Kúkas or shouters, (*kúk*, a Hindi word, means a loud voice, hence *kúkas* howlers) formerly called Sagiasis,

or Habiasis, or Naindháris, is worth mentioning ; it is a comparatively new sect of reformers, Sikh puritans, started by an Udasi faqir, of Rawalpindi, since Guru Govind Singh's time, *i. e.*, in A.D. 1847. It was originally a religious movement, being an attempt to reform the Sikh practices and to restore it to the character it possessed in the time of Govind Singh. This faqir was succeeded by a carpenter of Ludhiana, named Ram Singh, who rose to considerable importance and attached to himself a large number of fanatical disciples, distinguished by a peculiar dress and by secret watchwords and a political organization. As the sect grew in numbers, its ambition increased, until at last it preached a revival of the Khalsa and the downfall of the British Government, and eventually broke into open revolt A. D. 1872, resulting in some fifty of them being blown from guns and all the leaders being deported. The Kúkas got many converts from among the sepoy's of the native army, until an order was issued forbidding the enlistment of men of this sect, and discharging some who had already accepted its doctrines. The sect, was not acknowledged by the heads of the Sikh religion and by other Sikh sects, the Sodhis of Anandpur, with the sect of Nihangs, apparently looking on them as usurpers and rivals and refused them admission to the shrines in their charge, the Nihangs adding that no Kúká should enter their temple alive, although the said shrines were open to all Hindus. Ram Singh obtained some 100,000 followers. Although not extinct, the sect has subsided into disrepute, its communistic and debauched customs bringing upon it the general reprobation of the Sikh community, the youth of Jalandhar and of some parts of the Manjha however still rather favour the sect. Their signs used to be a straight pagri (sidha pag) resembling the old Sikh "sidha pag," vide Chapter VI, illustration, worn very low down on the forehead, (now discontinued) and a woollen cord tied in knots worn round the neck and now when worn kept under the clothes instead of outside, staves were carried in place of other weapons (the serviceable Panjabi dháng, or short quarter staff), their beards were worn in a peculiar way and they constantly recited some formula to themselves. They had secret watchwords and their motto was "Khalsaji ka Raj hosi akki rehe ne ko, *i. e.*, "The Government will belong to the Khalsa, and no opponent will remain." Unless well known to be a member of the

sect, no one would now acknowledge to it, but call himself an ordinary Sikh. A true Kúka cannot well be a loyal subject of Government.

To briefly recapitulate the points of the Sikh religion.—The dogmas of the *Adi Granth* differ little from the teaching of Hinduism in its more ancient and purer forms. Sikhism, as expounded by Nanak, is a religion possessing a noble ideal and a practical and social meaning, placing it high among the philosophical religions of the civilized world, although, however, the Sikhs revere the *Adi Granth* as a direct revelation just as Christians and Muhammadans regard their respective scriptures, yet in the writings of Nanak and his immediate successors, there is nothing which is of so novel and original a character as to deserve more attention than had been given by Punjabi Hindus to the teaching of holy men like Kabir, from whom it would seem that Nanak derived the greater part of his inspiration, he taught that the great object of human exertion was to avoid transmigration, which is the principal object of apprehension by Hindus and Sikhs alike. Escape from transmigration was thus the powerful influence which was to consolidate the new creed and to attract disciples, and the power of remission claimed by the Guru in the matter of transmigration has given to Sikhism the greater part of its attractiveness. The Sikhism of Guru Govind Singh was a religion of the sword, it was, also, a revolt from the crushing spiritual despotism of Brahminism. The object of Govind Singh in his *Granth* was not to overturn or indeed to modify in any important particulars the doctrine bequeathed by Nanak, but to produce a work which should have on his excitable and fanatical followers the effect which he desired in launching them as a militant power against the Muhammadans, and to consolidate Sikh power he abolished caste upon which Brahminism is founded. The Sikh creed has added a more ardent military spirit, which is the principal tradition of the creed; at Muktsar, for example, where he was defeated by the Muhammadans, Guru Govind Singh promised exemption (*mukt*) from transmigration to all his followers who should fall in action. The Sikhs never avowedly abandoned the Hindu codes of law which they had from time immemorial obeyed and neither Nanak nor Govind Singh laid down new rules by which their followers should be bound in matters of

marriage and inheritance, though they felt a contempt for Hinduism with its restrictions and prejudices and refused to follow its precepts whenever they were opposed to their immediate interests. The Sikh religion as taught by both Nanak and Govind Singh was eminently suited for practical life. Sikhism considerably lapsed after the conquest of the Punjab, out of ignorance of what the feelings of its conquerors might be towards it, but received a new impulse from the mutiny of 1857, and many sons of Sikhs, whose baptism had been deferred, received the pahul, whilst new candidates from among the Jats and lower caste Hindus joined the faith. Later on it again slightly fell off owing to the strong attractive force of Hinduism, which in days of peace, when martial instincts have less influence, retains its hold of the people, but at present more than holds its own. Hinduism has been ever hostile to Sikhism, for the latter faith attacked it in its most vital principles of caste, without which the whole Brahminical system falls to the ground. The influence of Hinduism on Sikhism is doubly felt both in preventing the children of Sikh fathers from taking the pahul and by indirectly withdrawing professed Sikhs from the faith. The performance of a few expiatory rites, the payment of a certain sum of money to the Brahmins (this and the feeding of Brahmins being the real point of the Brahminical system) the disuse of the militant surname, and the Sikh reverts as a Jat peasant into the ordinary Hindu community. Even where there has been no abandonment of the Sikh name and creed, the tendency is always in less essential matters to revert to the practice of the ancient religion: take for example the great slackness there is at the present time in taking the pahul, very many who call themselves Singhs in the Singh tracts, omitting to take the pahul though adopting the surname and keeping some of the observances, chiefly the k  s and kangha and not smoking, and it is here as in all countries that feminine influence is paramount. To women altogether uneducated the abstract faith of Sikhism, whether the philosophical theism of Nanak, or the political teaching of Govind Singh, is far less attractive than the Hindu polytheism, easy to understand and giving a colour and life to their religious exercises, that the dry recital of obscure passages of the Granth cannot impart. Moreover the influence of the Brahmin weighs more heavily on the woman than on the man. The old tradition of Brahminism

is too strong for the new reforming creed, the result is that the old order returns : the Sikh, although he will not smoke or cut his hair or beard, pays reverence to the Brahmin and visits the temples and shrines of the old faith and observes the superstitious practices of other Hindus. In the matter of caste the Sikh retains a large part of his freedom and will drink and eat from the vessels of a Christian or a Muhammadan, should necessity require it.

CHAPTER III.

On caste, as affecting Sikhs.

CASTE is a vital essential of Brahminism and is the arbitrary dividing of the people into classes or orders. It was originally no part of the religion, but was introduced by the Brahmins in order to permanently keep the real power in their hands.

It may be considered purely social, and is equivalent to the social grading of the classes in Europe, the highest class being the Brahmin. The Muhammadans of India, through intercourse with the Hindus, have curiously enough, to a great extent, adopted caste, though opposed to their religion.

The Brahmins originally divided caste into 8 large divisions, the first 4 religious, of whom the Brahmins ranked first, the remaining 4 lay divisions being as follows :—

The Kshatriyas, or rulers; the Vaisyas, or traders; the Sudras, or miscellaneous middle class of cultivators and mechanics, and the Meechchhas, or outcasts, *i. e.*, all those not included in the other headings, and who are really outside the pale of caste and are without caste. And the above is how they rank, *i. e.*, the Brahmins, followed by the religious classes ranking above the Rulers, then coming the merchants, then the Sudras, and last those outside caste. These divisions were distinctly separated by a higher division or caste not being allowed to accept food or drink from the hands of a lower caste nor to intermarry with them. Caste is however so far based on occupation that, irrespective of his birth, a man loses caste or *vice versa*, according to his occupation, and once lost he cannot easily regain caste. For example, a Brahmin or a Rajput (Ruler caste), who takes to cultivation or mechanics, loses caste at once, and the Brahmin would have to employ other Brahmins as his priests. Most of the Jats and the Gujars, or herdsmen, originally descended from Rajputs, so also a Jat lowers himself by working at carpentering or any mechanical trade. In the same way a man may raise himself by exclusiveness in occupation and marriage by degrees to a higher caste, and a Jat by no longer putting his hand to the plough and by judicious marriages and by abandoning widow marriage, may in time become

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a Rajput. Even amongst the outcasts there are gradations of caste: a Chamar, or leather worker, is below a Julaha, or weaver. Should he cease from leather working and take to weaving he can rise to becoming a weaver by caste. The Sikh Chamars, or Ram Dasis, are all weavers now. A Chandar Chamar will not eat or marry with a Jatia Chamar, because the latter works in hides of impure animals. A section of the Kumhars, or potters, will hold no communion with another, because the latter burn sweepings as fuel; a third section has taken to agriculture and looks down upon both: a Mazhbi Sikh, originally a Chuhra, or sweeper by caste, may be considered to rank now as a minor agriculturist, *i.e.*, a minor Sudra, and will have, absolutely nothing to say to the Chuhra, having abandoned that occupation since his elevation into the Sikh religion by Guru Govind Singh, and holds himself aloof from the recent Chuhra Sikh convert. Religion has little effect on caste in India and a Musalman Rajput, Gujar, or Jat, is exactly as much a Rajput, Gujar, or Jat as his Hindu brother. There are however differences caused by the Muhammadan religion which there is no need to go into here. I have gone so far into the question of caste in order that it may be better understood what the abolition of caste really means in the Sikh religion. It means that the 4 great divisions of caste as recognised by Hindus, *i.e.* the Brahmin, the Rajput (Kshatriya), the trader (Vaisya) and the Sudra were all merged into one caste, which may fitly be classed as the Sikh, or, more correctly, the Singh; all were to be equal, to eat and drink together and to intermarry. The Meechchhas, or outcasts, still remained outside and were not included, the Sikhs only acknowledging as Sikhs those who were originally acknowledged by the Hindus as of caste or inside caste. There is one peculiar exception to this, that is the Mazhbi, *i.e.*, the particular family of Chuhras who saved the body of Govind Singh's father, Teg Bahadur, from the Muhammadan jail: these, with their descendants, were as a special favour admitted into the Sikh religion and called "Mazhbi," or "elect," and "Rangreta," or "like Rangars in bravery." The sacred Brahminical cord or janeu, *i.e.*, the thread worn round the neck, the peculiar privilege of the Brahmin; the Rajput and the Vaisya, was to be broken and no longer worn. Govind Singh was himself as a Khatri (Kshatriya) entitled to wear it and so in doing this sacrificed

Malachai^{d4}

Once the
Sikh

himself. This abolition of caste, which is one of the most valuable points of Sikhism, is only rigidly observed by the best and strictest Singhs, and has so far lapsed and weakened that a brief description of the various castes and their grades is necessary to properly understand the feelings of a Sikh. The ordinary Singh now-a-days in his reverence for the Brahmin and his observance of caste rules, differs only in degree from the Hindu; nearly all Sikh villagers reverence and make use of the Brahmin almost as freely as do their Hindu neighbours. Before going into the various castes in detail, I will give a brief description of the large divisions. Their original order has been considerably modified by the rise of Sikhism, as certainly the Jat Sikh, if not every true Singh, considers himself the superior of the Rajput and the Vaisya, and as ranking next to the Brahmin in caste.

1. The Brahmins: these are the hereditary priests of Hinduism and represent one caste only. Original large divisions of caste.

2. The Kshatriyas: these were originally the rulers or kings, latterly the fighting or warrior class. They were the only class allowed to bear arms. Though now non-existent, the representatives of this division are the Khatri and the Rajput.

3. The Vaisyas: these originally were the traders; non-existent, but now represented by the Bunniah class.

The representatives of the above three divisions are the only castes allowed to wear the janeu, or sacred Brahminical cord.

4. The Sudras: these are all the other castes, except the outcasts, and include agriculturists, artisans, pasturing castes, and professional castes. Sudra has no present significance, save as a term of abuse.

5. The Meechchhas: these are the outcasts, the sweeper, leather worker, and weaver castes and certain hunting tribes, who feed on vermin.

Although the above divisions do not any longer exist as such, and the Jat Sikh and the Singh consider themselves next in caste to the Brahmin, still a knowledge of them is useful in considering the present day distinctions of caste.

I will now proceed to describe somewhat in detail each caste that in any way enters into the subject of Sikhs.

The Brahmin.

The Brahmin.—Of this caste there are three classes, (1) the Ascetics, Bairagis, Gosains, Jogis, etc., who are unimportant. (2) the Pádha or pándha, the officiating Brahmin, the superior priest (who must be a learned man read in the Shástras) for marriage and other celebrations. (3) Potential priests, who receive offerings, and many of whom are parohits, or hereditary, Family priests. Every one has a parohit for every day life, and a pádha for important celebrations. The pándha is consulted as to omens and auspicious names, dates, and events. A large proportion of the potential priests living in the villages, never perform from the cradle to the grave any more priestly function than that of being fed at the expense of the religiously disposed. Hindus and Sikhs, with the exception of Kúkas, are greatly ruled by Brahmins. Whatever observances a Brahmin enjoins must be performed, and the result is often a good deal of tyranny. For example a Jat before he begins to prepare his fields by ploughing for any harvest, should ask a Brahmin whether the land is awake or asleep. If asleep he should wait six days till it awakens. In the same way Brahmins are asked to mention lucky days and hours for digging wells, etc. The Brahmin has to receive presents and be fed on every possible occasion. Almost every impure caste or outcast tribe has its own priests of undoubted Brahmin origin, though by associating with their clients they have cut themselves off from the society of their unpolluted fellows. The Maha Brahmin, or Acharaj, who performs the Hindu funeral ceremonies, is in consequence counted so impure that in many villages he is not allowed to enter. The Brahmin who ministers to the Chamárs, called the Chamarwa Brahmin, is counted unclean, etc. Very few Brahmins are Sikhs, owing to the loss of caste entailed. A very large area is now-a-days held and cultivated by the Brahmin driven to it by pressure of numbers.

The Khatri.

The Khatri. are the great trading class. They are an intelligent, fine race. In spite of the fact that they include the hereditary priests of the Sikhs, the Gurus being of this caste (Sodhi and Bedi by tribe) only a small proportion of them are Sikhs. They have provided many good soldiers and administrators to the Sikhs and

later to the British Government, and there are some fine Sikhs amongst them. They mostly live in towns, and the trading Khatri is, from his habits, of somewhat soft material, the cultivating Khatri being much superior physically. The Khatri has a good social position by caste.

The true Rajput, who refuses to lower himself by cultivation, The Rajput. does not enter into our subject, as he is never a Sikh, and refused the Sikh religion in the time of Guru Gobind Singh ; though a true soldier and in courage second to none, this class will not be found amongst the Sikh religion. The Sikh Rajput that is obtained is of a very different type and being really a cultivator he cannot consider himself in caste in any way above the Jat, and in character he is decidedly inferior to the Jat. In numbers the Sikh Rajput is very few, as the Rajputs as a whole refused Sikhism, those that are now found being really later converts, and in no particular tribe are they to be found in any numbers.

The village Banya, the petty trader and shopkeeper and The Banya. money-lender, is introduced here, but in spite of his sacred thread and his position by caste he is generally looked down upon by the Jat. He is however the necessary concomitant of every Punjab village, and few, if any of the villagers, are out of his clutches. He is invariably a Hindu, and none are to be found in the Sikh religion.

The Jat, or Zamindar, the farmer and land-owner of the The Jat. Punjab, is the head of the great agriculturist class, while he socially occupies a position which is shared by the pastoral castes, the Gujar and the Ahir, all eating together, and below the Rajput owing to karewa (widow marriage), and the Banya who with his sacred Brahminical thread secretly looks down on the Jat as a Sudra, and the Khatri, who also takes precedence of the Jat, he classes himself as above them all. Since the days of the Khalsa the Jat Sikh has looked down on the Rajput, who would have nothing to say to the Khalsa, to his cost. He heartily despises the Banya, and though the Khatri has with him some *kudos* as the hereditary priest of his religion, the majority he looks down on as traders. In the Jat Sikh, much no doubt is due to the sturdy independence and resolute industry which characterises the Jat whatever his religion, but much is also due to the freedom and boldness

which the Sikh inherited from the traditions of the Khalsa. The Jat is the head of the village community, with the exception of his priests, the Brahmins. He considers roughly all who do not own land as his menials, and calls them Kamín, not as a term of contempt so much as a term of classification. As to the pre-eminent qualities of the Jat over the other castes for military service, more will be said later under the heading of castes suitable for service.

The Gujar. The Gujars are a pastoral class, who rank with the Jat socially, but are very inferior in character and are of lazy natures. They are mostly Muhammadan, and practically none are Sikhs.

The Ahir. The Ahirs are herdsmen and many are now agriculturists. They have the same social standing as the Jat and Gujar. Very few indeed are Sikhs. They must not be confused with the Aheris, an outcast tribe of very much lower standing.

The Aroras. The Aroras or Roras are a class of petty traders. They are active and energetic, but have a reputation for cowardice. In standing they are distinctly below the classes mentioned already, and would rank with the minor agricultural class following. They are mostly Hindus. Nine per cent. are Sikhs.

Minor Agricultural Class. We now come to the minor agricultural class ranking below the Jat, chiefly because they cultivate vegetables, which is considered degrading.

The Kambohs. Chief of these is the Kamboh, who are reckoned by some to be one of the finest cultivating castes in the Punjab. They especially excel as market gardeners. Those of them who cultivate crops other than vegetables rank very little below the Jat. A very large proportion of this caste are Sikhs.

The Mali and Saini. The Sainis are a sub-division of the Malis, or gardeners. They occupy a very inferior position among the agricultural castes, the Sainis being distinctly higher than the Malis, as they more often own land and have even villages and are less generally mere market gardeners. They say a Saini village can generally be distinguished by the quantity of pepper drying on the roofs of the houses. They are almost all Hindus, 10 per cent. being Sikhs.

The Kalál. The Kaláls or Kalwárs are by caste distillers and sellers of liquor. In Patiala and Nabha they are often called Neb, and

if a Sikh, they will generally call themselves Ahlúwálias, after the reigning family of Kapùrthála, who are descended from a Kalál who founded the village of Ahlu, near Lahore. The Kalál though not a Kamín, does not by caste rank high, but many of them have abandoned the liquor trade and might be classed agriculturists, as they own land and are often in the service. Some of them possess small jagirs. Of the Hindu Kaláls a large proportion are Sikhs.

The Kamíns are the village servants: they are a regular institution of the Punjab village. They are roughly divided into the artisan class, the minor professional and the outcast class. They work for the Jat during the year and are paid by him in kind, usually in grain at the time of harvest. This they call sep, the recipients Sepis. The higher castes require all the Kamíns, those of lower social standing only the carpenter, blacksmith and generally the Chamar. Chuhra, except as labourers, are a luxury. Telis and Julahas are hardly to be considered as strictly Kamíns, for they are always paid in cash. The Kamins.

Easily the first of the Kamíns ranks the Tarkhán, or carpenter, frequently called, when a Sikh, Ramgarhia. He is superior in position to the blacksmith and in fact occupies a good social position, and moves about as he likes. His work is to make and keep in repair all ordinary agricultural implements, the materials being supplied, such as the plough and yoke, rakes and harrows, the wood work of the well, mend bedsteads, spinning-wheels, chairs, and churning staff, etc., his pay for this varies according to districts and generally also according to the harvest, but an ordinary Tarkhán of any skill can make all told about Rs. 20 per mensem. Many of them have taken to cultivation and own shares in several villages. A large proportion of the Hindu Tarkháns are Sikhs: they are an intelligent class and often become Granthis. The Tarkhán.

The Sunniárs, or Sunnárs, are the gold and silversmiths. They seem almost to stand in a class alone and to have descended from a higher into the artisan class, though superior to the artisan class. Their social standing is far inferior to the mercantile and agricultural castes. A fair proportion of them are Sikhs. The Sunniár.

The Lohárs are the blacksmiths. They are considered to be of an impure class and hence their social position is low, but they The Lohár.

are very important village servants, as they help to make and repair all ordinary agricultural implements, the materials being supplied, and receive dues much as the carpenter does, though in some districts they receive less. The Lohár makes and repairs ploughshares, trowels, reaping hooks, hatchets, shovels, mattocks, &c. A small proportion are Sikhs.

The Kumhár.

The Kumhárs, or Kumhiárs, are the potters. They and the Chimbás are the only castes who keep donkeys, which animal is much looked down upon. The Kumhár is in consequence often the petty carrier, his social standing is very low, and is very little above the outcasts. He supplies pots for the Persian wheels, a few dishes and cups and milking pots twice a year, and is paid small dues. Agriculturists generally make their own bricks for wells, but get water jars, etc., from him. A very small proportion of this caste is Sikh.

The minor professional class.

The minor professional classes have some of them functions to perform in connection with weddings, births, etc., and these have in consequence a *quasi* sacred character, though their actual social status is low.

The Nai.

Of these the Nai, or barber, is the chief, he is the hereditary bearer of formal messages from one village to another, such as news of an auspicious event, letters for fixing the dates of weddings, etc. He goes with the Brahmin (parohit) as embassy to conclude the betrothal, and is the lági, or go-between, the agent for the preliminaries of match-making. He also plays an important part at wedding ceremonies and is the village leech and surgeon. He is considered of impure caste and is on the same level as the washerman, below the Lohár, but far above the Chamar. He is paid much the same as the Lohár and also gets fees at marriages, &c., most of his income being from this source. A small proportion are Sikhs.

The Jhíwar.

The Jhínwar, or Jhíwar, is the water-man and Kahar, or porter, he is as far as actual caste goes, the highest class of servant, because all will drink at his hands. He is only employed in high caste families to supply water to the household and carry food to the men working in the fields, where the women, being purda-

nashin cannot do so, and is not necessary in most villages, as the Jat women usually fetch the water for domestic use and is therefore found in towns or in Rajput or higher class Jat villages. Where the women are secluded, his services are everywhere required in marriage and other celebrations, as he carries the dhooly and supplies the water : he is paid according to the work done. Public ovens for parching maize and other grain are often kept by Jhíwars. If he carries water in a skin, he is called a Sakka, and if in earthen or brass vessels a Kahar. A small proportion are Sikhs. (Regimental Langris, cooks, are of this caste.)

The Chimba is the dhoḃi or washerman, called also Bareta, The Chimba. and if a Sikh, Namabansi, because he worships Namdeo, called also Namde. He is of a very low social position and alone imitates the Kumhar in keeping donkeys. He is below the Nai and above the Kumhar. He is only employed by the higher castes. A fairly large proportion are Sikhs.

The Labánas are carriers and hawkers : they are a somewhat The Labánas. peculiar caste. Their actual status is low, being very little above that of the outcasts, but many of them have settled down to agriculture, some in the Deg villages of the Gujranwala and Lahore districts, having received their land from Ranjit Singh, and they are by degrees raising their status. They have somewhat gipsy habits and when conversing together speak a language foreign to Punjabi. In Lahore there were 31 villages of them settled as agriculturists, they are hard-working and industrious and are generally big men, with much spirit in them. A very large proportion are Sikhs.

The Mahtams, or Mahtons, also called Bahrupias, are the great, The Mahtams. hunting class. They are of very low caste, being very little above outcasts and are little better than vagrants. They have a reputation for quarrelling and sullenness. A large proportion of them are Sikhs.

The Bhát and Mirási are hereditary ballad singers, and recite The Bhát and
Mirási. songs, ballads and tales at weddings and other festivities. The Bhát is of Brahmin origin and is above the level of the Mirási, both are genealogists. The Mirási, also called Dum, is a Muhammadan of very low position. He is a regular institution of Sikh worship ever

since the time of Guru Nanak and is a regular attendant of all the larger Sikh temples. He is the village herald, and aids at marriages, etc. He gets a fee of Re. 1 in some districts at all births, as he is employed to name the children; and also a fee at marriage.

The Mazhbi.

The Mazhbi is practically now a distinct caste of its own, and is universally acknowledged by the Sikhs as such. He is an essentially Sikh caste; originally by caste Chuhra, or sweepers, Guru Govind Singh, out of gratitude for the rescue of the corpse of his father, Guru Teg Bahadur, from a Muhammadan jail, especially admitted the family from which they are descended into the Sikh faith, though sweepers and other outcasts were not admitted, and gave them the title of Mazhbi or regular, due Sikhs and Rangreta, from Rangars, a class of Muhammadans, then noted for their bravery. Their great Guru is in consequence Teg Bahadur. Since that time they have kept themselves aloof from the Chuhra, and will not eat, drink, or have any connection with them, and have also ceased from the occupation of sweepers, and turned agriculturists. They may now be classed as ranking with the minor agriculturist class, and the fact that no convert of the Chuhra caste to Sikhism since that time can claim to be a Mazhbi, though the title is quite wrongly given to them, sufficiently proves their right to be classed outside their former outcast caste. They are aboriginal, with black shiny skin, high cheekbones, flat noses and of short stature. In contradistinction to the sweeper, and other outcasts, they are admitted inside the village wall (abádi) in those villages where the outcasts are required to live in a quarter outside (thathi) by themselves. Mazhbis are unfortunately few in numbers, but are by religion all Sikhs. Government has lately handed over a tract of forest land as a settlement for pensioned sepoy of the 23rd, 32nd and 34th Pioneers of this caste, in the Gujranwala district, near the Chenab, in that portion through which the Lahore and Shahpur road passes, and they have very largely availed themselves of this concession, and Mazhbis from all parts of the Punjab have emigrated there. A branch railway has lately been opened from Wazirabad to the Chenab canal extension tract. The merits of the Mazhbi as a soldier, and a comparison between him and the more recent Chuhra convert to Sikhism, will be made in a later chapter (Chap. V).

I have tried very hard to find out whether the true Mazhbi is really admitted into Sikhism on an equality with other Sikhs or not, and, although I must admit that I have been assured on good evidence that he is, still I think it is only in the abstract; in reality I believe he is not. Overwhelming evidence, confirmed by the answers to questions which practically prove it, assure me that the people who say he is, really mean that he should be, but in practice is not. Undoubtedly in obedience to the order of their Guru the Sikhs ought to admit him as a special privilege (only belonging however to the descendants of one family). But, as far as I can form an opinion, I am satisfied that the real fact is, as it stands at the present time anyhow, that other Sikhs will not, whatever they used to do, or may do in the future, eat or consort with the true Mazhbi (as to the more recent Chuhra Sikh convert there can be no question) because the true Mazhbi originally was not a Hindu caste, *i. e.*, was an outcast, not a Sudra. I fancy the real fact is that Hinduism is too strong for the Sikhs, and that were they to admit the Mazhbi to fellowship they would stand a good chance of being themselves outcasted. Labanas, Mahtams, etc., were counted as Sudras, hence are admitted to equality when Sikhs; Mazhbis and outcast Sikhs, can only take the pahul at the Akal Bungah, and are not allowed to take it in the Golden Temple itself. The Mazhbi is classed, too, with the outcast in the matter of drawing water from wells in the village or elsewhere, and as to wearing of and touching clothes. The true Mazhbi, however, is equally particular as to the Chuhra and other outcast Sikhs, and will not let him draw water from his well, if he can help it, and even if he does eat with him, takes care that a Brahmin or a Jhíwar cooks the food; the above equally applies to the Ramdásia and other outcast Sikhs. The above statements will doubtless be disputed and denied: they are, however, entered here as the result of very careful and exhaustive enquiries, which seem to me impossible to dispute. I am of opinion that the Mazhbi, owing to his exclusiveness, will in time be admitted into caste, but I cannot find that it has yet taken place.

The outcast classes are not generally recognized by the higher castes as belonging to any religion, though many are in

The outcasts.

spite of this, Sikhs. They may be roughly divided into classes (1) those impure by virtue of their occupation, such as Chuhras, or scavengers, Chamárs, or workers in leather, etc., (2) those impure, because of the promiscuous nature of their food, such as vagrant gipsy and hunting classes and the river tribes.

The Julahas.

Head of the first class come the Juláhas or Paolís: they are the weavers. They weave cotton thread into cloth. They are paid by the piece and are not therefore strictly Kamíns. They rank very low, just above the Chamár. The profession of weaving is most widely followed, some castes having abandoned their hereditary occupations and taken to weaving, for example the Chamárs, many of whom are now weavers. Very few are Sikhs.

The Chamár.

The Chamár is the leather worker. If a Sikh he is called a Ramdásia, after his special Guru, Ramdás. He is in many districts the general coolie and field labourer, assisting in field work, hoeing and winnowing. He supplies his employer with a pair of shoes every six months, and performs all the begar, watchmen's work, etc. For these duties he gets much the same dues as the Lohár. All bodies of dead animals are his perquisite and he takes the hides of all dead cattle and the flesh of all cloven-footed animals, and makes shoes, thongs, etc.: but lately a custom has sprung up of the owner requiring two or three extra pairs of shoes for the skin. They collect people at marriages and at deaths for which they get small fees. They do an immense deal of hard work in the fields. They are socially far above the Chuhra. They are probably aboriginal; they do not burn their dead as Hindus do, but bury them. The Chamar is impure because he eats the flesh of cows and of dead animals and works in leather, which is unclean. They are the most numerous of the village menial class. They occasionally cultivate a piece of land either alone or in partnership with a zamindar. The number of families in a village are generally divided amongst the owners of the village, as, for instance, one family to every ten houses. The Ramdásia have mostly abandoned leather work for the loom, and are, in consequence, much higher than the Hindu Chamár, though not admitted to religious equality by the other Sikhs. After adopting weaving they are called Búnia. They weave woollen blankets. Ravdasis are not Sikhs, or if Sikhs are only Nanak Panthis and do not take the

pahul. The Chamár ranks below the Juláha, and above the Chuhra. A small percentage are Sikhs.

The Teli is the oil presser. He is not properly a Kamín, but has The Teli. a very low social standing, ranking much the same as a Juláha. Very few are Sikhs.

The Chuhra, or Bhangi, is the sweeper and scavenger. Much The Chuhra. also of the agricultural labour is performed by him, and he fills, in the western districts, such as Lahore and Amritsar, the position with respect to field work which is held in the east by the Chamar. He is the general village messenger ; cleans the houses and cattlesheds ; prepares the dung cakes in houses where the women are of too high caste to do so, and carries manure to the dung heap. He aids in ploughing when required. News of a death is carried by a Chuhra. He supplies annually 2 raw hide ropes per plough and 2 for each well, and furnishes any brooms and baskets required. He cleans the flesh of such dead animals as do not divide the hoof, and in the houses of non-agriculturists the sweepings and manure are his perquisites. He gets small fixed dues, and has to make himself generally useful. Chuhras often sell and mortgage to each other the right to perform services in and take perquisites from certain houses, and the masters of those houses must accept the changes. The Chuhra is very variable in his faith and the Hindu of to-day is often the Mussalman of to-morrow ; his Gurus are Bala Shah and Lal Beg, hence they are sometimes called Lal Begis. The Chuhra is utterly polluted because he removes night soil and eats carrion and vermin and the leavings of other people. Though the total proportion of those who are Sikhs is quite small, there is a steady increase of Sikhism among them, and in the Ferozepore district since 1881 there has been a very remarkably large increase. After taking the pahul the Sikh Chuhra is in no way removed from his fellows, but continues to live with the Hindu Chuhras. His value as a soldier will be mentioned in a later chapter.

We now come to the second class of outcasts,

Outcast tribes.

The Bawarias are hunters. The name is from bawar, a leather The Bawarias. noose. They are skilful as trackers, black in colour and of poor physique. They are classed as one of the criminal tribes. A few of them are Sikhs.

The Aheris and Thoris are also hunters. They are often reapers The Aheris and Thoris. and general labourers, in physique they are much the same as the

Bawarias; they are not admitted inside the village wall. A few only are Sikhs.

The Sânsis.

The Sânsis are also great hunters. They are vagrants and are of the criminal class. There is a small tribe of Jats of the same name which are supposed originally to have descended from them, but which must now be distinguished from them. Maharaja Ranjit Singh himself was a Sânsi Jat. The Sânsis are the hereditary genealogists of many of the great Jat tribes and are accordingly admitted by them to terms of something like familiarity, and very many Jat families have their particular Sânsi, who is often a better authority on genealogy than the Mirâsi. For this he receives fees at births and marriages. They are a hardy race and are keen hunters. Very few of them are Sikhs, in fact they have no religion.

To briefly sum up the effect of caste and its abolition on true Sikhs, *i.e.*, Singhs, (1) the effect of its abolition is that all Sikhs, who belong to any castes of the admitted Hindu castes, will eat together, for example, a Brahmin Sikh will eat with a Lohâr Sikh; (2) the effect of caste is that a Sikh will not eat with a Mazhbî Sikh, or any outcast, though he may be a Sikh; that he will not, any more than the Hindu, allow any Mazhbis or outcasts to draw water from his well, though all Muhammadans (including those formerly Sweepers by caste, if acknowledged as Mahya (*i.e.*, as true Muhammadans) may do so. Mazhbis and outcasts must have separate wells. And that in the same way this applies to the wearing of and touching of clothes.

Labanas, Mahtams and other tribes, not outcast tribes, being acknowledged as Sikhs and admitted into the communion, as being originally Sudras.

CHAPTER IV.

Manners and Customs.

The following excellent extract from Ibbetson's Census Report of 1881 is here inserted.

General characteristics of Sikh, Hindu and Muhammadan.

“Briefly it might perhaps be said that in the Panjab the most marked characteristic of the Hindu was thrift, of the Sikh bravery, and of the Muhammadan pride. But there are a few broad practical matters of every-day life by which the followers of the several religions may be distinguished, and which it may be convenient to give here side by side. They are by no means of universal application, but are generally observed, and the people attach far more importance to them than their often trivial nature would seem to warrant. The Hindu believes in his Shástras, the Sikh in the Granth and the Musalman in the Qurán. The Hindu and Sikh pray generally to the East and never to the South ; the Musalman prays towards Mecca. The first two worship in temples, the last in mosques. The Hindu shrine must always face the East, while the Musalman shrine is in the form of a grave and faces the South. The Hindu and Sikh reverence the levitical caste of Brahmins, while the Musalman ministrants are chosen from among the congregation. The first venerates the cow, will not kill animals, and often abstains from meat. The Sikh is still more fanatical in his reverence for the cow, but kills and eats most other animals. The Muhammadan abhors the pig and dog, but kills and eats most other animals. All alike look on carrion, and on all vermin, such as jackals and foxes, and on lizards, turtles and crocodiles as utterly impure. These are eaten by vagrant and outcast tribes. The Sikh abstains from tobacco, but substitutes spirits and narcotics : the Hindu may indulge in all. To the Musalman spirits only are forbidden. The Hindu shaves his head with the exception of a scalp lock : the Sikh allows the hair of his head and face to grow uncut and untrimmed. The Musalman never shaves his beard, but always the lower edge of his moustache : he often shaves his head and when he does so leaves no scalp lock. The Hindu and Sikh button their coats to the right and Musalman to the left. The male Hindu wears a loin cloth tucked up between the legs : the Sikh short drawers reaching to the knee only : the Musalman long drawers, or a loin cloth worn like a kilt. The Hindu and Sikh woman wears a petticoat : the Musalman woman drawers. The Hindu special colours are red and saffron, and he abom-

inates indigo blue : the Sikh wears blue or white, and detests saffron. The Musalman's colour is indigo blue or green, and he will not wear red. The Musalman alone wears caps, in the Hindu portion of the province. The Hindu may cook in but not eat out of an earthen vessel, which has already been used for that purpose. His earthen vessels may be ornamented with stripes, and his metal ones will be of brass or bell metal. A Musalman may use an earthen vessel over and over again to eat from, but it must not be striped and his metal vessel will be of copper. The Sikh follows the Hindu in the main, but is less particular than he. The Hindu and Sikh observe daily ablutions : the Musalman does not bathe of necessity. The Hindu and Sikh marry by circumambulation of the sacred fire (phera) : the Musalman by consent of the parties formally asked and given before witnesses (nikah). By law and custom a Musalman may marry four, and a Hindu two wives. The Musalman practises circumcision, while the Sikh has a baptism of initiation and a ceremony of communion. Finally, the Hindu and Sikh burn, the Musalman buries his dead. The customs regulating eating, drinking and smoking together depend more upon caste than upon religion. But while subject to caste rules, a Musalman will eat and drink without scruple from the hands of a Hindu. No Hindu will take either food or water from a Musalman, partly because of the difference already noted in their use of earthen vessels. The Hindus of the Punjab will often refuse to eat while standing on the same carpet with Musalmans. Neither will use the other's pipe stem, and the pipes of a village when left about in the common rooms or fields, are generally distinguished by something tied round the stem, blue rag for a Musalman, red for a Hindu, pieces of leather for a leather worker, of string for a scavenger, and so on, lest any one should defile himself by mistake. The Christian and Muhammadan disregard the Brahmin, and for this reason, and not because they worship a different God, the Hindu holds their touch to be pollution."

The Punjab
village.

The Punjab village consists of a thick cluster of houses huddled together, built of sun-dried bricks, all opening inwards into narrow bye lanes, some four or five feet wide, blind alleys, which lead into the main thoroughfares. The whole is surrounded by a ditch and a mud wall, which often consists of the back wall of the houses. All live inside the ditch, except the outcast classes, who in many villages have their houses at a little distance apart, facing outwards, each in

their separate quarter. The village is often sub-divided into pattis and thulas, and in some of the larger villages into tarafs. The taraf is the largest sub-division, this being sub-divided into pattis, and pattis again into thalas. The proprietors of a thala are generally of the same Got and often descendants of a common ancestor. Each thala is divided into ploughs (hal). The interior of the village is generally fairly clean, the filth being collected outside. Right round the village is invariably a road (pheri) and outside the road are generally small hedged enclosures (warah or goharah) in which the manure heaps are kept and where the women make cow-dung fuel. There is an invariable deep pond (toba) on one side of the village, which supplies water for the cattle and for the clothes to be washed in. In this the buffaloes wallow and the boys learn to swim. There is generally a tall pipal tree near the pond for shelter from the sun to sit under in the hot weather. The drinking wells are generally inside. The village gateway is generally roofed over, with a raised platform on each side, under the roof. This is called the darwaja. Here the people assemble to gossip and discuss their affairs, and here travellers are often lodged. The village would have one, two, or three of these gates leading into the main streets, which do not always communicate with each other. These are called phalla, and there is thus often no passage from one patti to another except by going outside and entering by the other phalla or street. These divisions are then often called agwars. The Punjab village is self-sustaining, grows its own food, weaves its own clothes, tans its own leather, builds its own houses, makes its own implements, moulds its own domestic vessels; its priests live within its walls; only a few articles, such as brass dishes, wedding clothes, etc., are purchased in the towns. The Jats have a tendency to form large communities living in single villages: the family or group which eats food cooked at a common hearth (chula) is the unit of most families (tabbar). To the Punjab peasant the tribe or village community supplies the place of the undivided family. The course of a Punjab household is much as follows:—The children grow up and marry under their father's roof. After a time the girls go off to their husbands, and the sons bring their wives home, but they are still youths, and the family continues to live together. As the sons and daughters-in-law grow up and as new brides are brought to the family hearth, dissensions arise and the elder sons separate, each family receiving a part of the common house or a separate building in the common courtyard and cooking

Punjab house-
hold.

its meals and managing its income and domestic expenses separately. After a while the parents grow old and are received into one of the younger groups, or live with all by turns, and so on, until the group of families becomes too large, another courtyard is built, and further separation takes place, the more closely related families living together. Sometimes the separation of the sons is deferred till the death of the father, but it is more usual to take place as soon as they have married and grown up. Until the separation, the joint earnings are thrown into the common fund, marriage, birth, and death expenses borne by all. On separating, the property only is divided, the separation of confocal families being a purely domestic arrangement, extending only to expenditure on food, clothes and the like. It results almost invariably from disagreements among the women and does not as a rule affect the land, in the management of which they have no voice. The large individual family still forms the basis of property in land. The sons when they separate, seldom separate their interests in the family land, and it is no uncommon thing to find the descendants of a common ancestor of several generations back holding the estate in joint ownership, which is strictly regulated by ancestral shares. The actual cultivation of the land is, however, from considerations of convenience, very commonly in the hands of much smaller groups, and here the size of the holdings is regulated rather by the appliances of cultivation in the possession of each group than by their rights of property in land. Where there are seven or eight stalwart brothers or cousins (cousins being counted as brothers) with a corresponding number of oxen, they will hold a large area, while the widow with a family of young children will cultivate a small plot through a tenant. When however the stalwart brothers die childless and the widow's sons grow up to manhood, a re-division of the land will be made. As the group of joint owners expands and increasing distance from the common ancestor relaxes the ties of kinship, actual separation of rights at length takes place, though not as a rule between individuals so much as between groups of families, and the cycle re-commences.

In this way, though the community divides itself on social grounds into small groups distinguished one from another by the separation of hearth and board, yet the large undivided family still forms the unit of proprietary rights in land. The village house opens on to a small lane by a gateway generally large

enough to admit a loaded cart. This leads into a large apartment, which serves as a cart-lodge, tool-house, and stable, also as a lodging for such guests as are not sufficiently intimate to be taken into the interior of the house. This lodge is called the deorhi. This leads into an open court-yard called valgan, or bera, round which are the huts and cattle stalls. On one side of the deorhi are the khuralis, or troughs, made of mud, where the cattle are tied up and fed, and on the other the beds of the inmates. The deorhi is used when it rains, the cattle and men usually preferring the court-yard. In the huts round the court-yard will live from one to a dozen families closely related to each other in the male line. Each hut will consist of one or two rooms, flat-roofed, of mud, with sometimes a verandah in front, called, a dálán, or sabat, the hut being called a kotha. At one side of the verandah is the chaunka or rasohi, where the food is cooked, a cattle stand, and a koti or press (a store-room). The rooms of the hut are not generally very large inside and cumbered with all sorts of household stuff, being moreover lighted only from the door-way. They are not very inviting, except as a refuge from bad weather, and the people prefer to do most of their work, when they can, in the open yard, even the cooking, except during rain, being carried on in the partly enclosed and sheltered corner kept for the purpose. In the yard and also inside the huts are large barrel-shaped receptacles for grain, called bharolas, made of mud. The huts contain bins and cupboards of the same material, called bukhári and gehi, in which are stored clothing, vessels etc. The cattle fodder is heaped on the roof, to which a strong ladder leads, or stowed in chambers. When there is no room it is stored in the waras outside the village. At night in the cold weather as many cattle as possible are housed in the huts or gateway: the agricultural implements are also stored in the hut, and all valuables. The furniture consists of light bedsteads (manji) which serve as seats; as many low chairs (pírs) as there are women; also spinning wheels (charkha); cotton gins (bêlna); a chakki or hand mill for grinding the corn; cooking and dairy utensils, (if the family is well-off the cooking pots and pans are made of brass, if not of earthenware); a winnowing basket (chaj); a bharoli, or earthen vessel, in which the day's milk is simmering, to be eventually made into butter, a few mats (bunna)-made of sugar-cane refuse; earthenware pots for

House
furniture.

Perâ

Tamâ or
Châtee

cotton, gur, &c.; sometimes a basket (patára) for clothes, and sometimes wooden boxes.

Agricultural implements.

The agricultural implements are the plough, called the hal, or another kind, the munna; a flat beam for breaking the clods and smoothing the surface after ploughing, called the sáhága, or swága; a rake for forming compartments for irrigation, called the jhandra; spuds for hoeing, called ramba, khurpa and khurpi; sickle for cutting crops, called dráti; a heavy chopper for cutting up fodder, called gandása; axe for cutting fuel called kolhári; spade, called káhi; rope net for carrying bhusa, called langar. The leather bucket for wells is called charsa; the threshing-floor, khalwára. The country maund is only 16 proper seers.

Village menials or Kamins.

A house (ghar) includes all the people who live in the same court-yard. The number of Kamins found in a village is of great importance as being a fair index of the standard of comfort and general prosperity of the proprietors. Grants of land are made to the village menials and to watchmen (the village chowkidar or rural policeman) for services rendered, to attendants at temples, village rest-houses, teachers, &c. Pathans, Sayads, Sheikhs, Rajputs, and other Musalmans of good stock are very jealous about admitting into their common court-yard a family of another stock. Hindus, Brahmins, Khatries, &c., are not so particular. Except in the cooking vessels there is hardly any visible difference between the dwellings of the people of the two religions. In a Hindu village a goat skin mashak or a metal pot would be used to carry water in. A great feature in Jat villages of some parts is the Dharmsala, an institution, partly religious, partly charitable, in charge of some ascetic or Sádhi of the Udási, or of some other order, endowed with a grant of land. It is the duty of the Sádhi to spend all that he gets from the land, or by begging, in feeding the poor and keeping the langar or alms-house going. Where, as in most cases, the occupant is an Udási, he or one of his disciples (chela) also reads the Granth. In the larger institutions the Sádhi and his chelas make up a college, the former being called Guru, or father of the chelas, and the Mahant of the institution. The chelas collect money and sometimes set up in other villages similar, institutions, affiliated to the original one. In former times few villages were without these dharmsalas, but now-a-days most of the old ones

Dharmsala.

are closed, the ordinary village dharmsala being a very modest imitation, in charge of a single Granthi. The Brahmins use Nágri for religious purposes. In the dharmsalas Gurmukhi is taught. The dharmsala is the meeting place and guest house, where the Granth too is generally kept and read aloud. The Musalman guest house is called the takia. A tribal community breaks up into many villages. In this way many villages divide, being however still known by the same name, with the addition of the words kalán (large) and khurd (small), but this by no means implies that kalán is larger than khurd, but that the elder branch settled in kalán. Groups of villages so bound together form thapas and still acknowledge the eldest village as head. The lambardar or village head-man is the representative of a village or of a main division of a village, who represents the villagers in dealings with Government, and is responsible for the collection of revenue, and is bound to assist in the prevention of and detection of crime. He succeeds to his office by hereditary right, subject to the approval of the Deputy Commissioner; a chief head-man, sarpanch or ále lambardar, is appointed in every village, who is elected by the votes of the proprietary body, subject to the sanction of the Deputy Commissioner. He receives Government orders in the first instance and transmits them to the lambardars. The lambardars also represent their village or sub-division in the general village council, and superintend the management of the village expenses or malba, that is, the lambardars have the power of incurring expenditure as may be necessary, the account being made up once or twice a year and explained, and the amount spent is then collected by a bách or contribution, from the sharers. In the same way, each zail, or circle of villages, has a zaildar elected by the head-men of the zail. The boundaries of a zail correspond as far as possible with tribal distribution and the zaildar is generally elected as the representative of the predominant tribe residing in his neighbourhood. He is same to the chief head-men of villages as they are to the under ones. Lambardars and zaildars are paid moderate sums for the work performed and possess a good deal of power locally, owing to their position. Lambardars collect 5 per cent. for themselves in addition to the land revenue they collect. Head lambardars receive 1 per cent. on the Government revenue of the village, besides their share as lambardars, and in addition some land, so long as they hold the office. The zaildar gets a deduction of a certain rate per cent. upon the land revenue of the zail, independently of any income they may be due as head lambardars of their villages.

Village
language.

Tribal
Community.

Village
headmen.

Zaildar.

Labour and
field labourers.

It is customary for the agriculturists to employ hired field labourers for ploughing, sowing, etc. There are two kinds of field labourers, the permanent servant, called *káma*, or *attri*, or *bítia káma*, or *háli*, who is for all work, and receives fixed wages, in cash and kind, *i.e.*, gets his daily food and clothes, *i.e.*, a *chadar*, *sáfa* and *pagri*, and one pair of shoes every six months, with one to two rupees a month; he is by caste often a Jat, having no land of his own; the *attri* is a *káma*, who is by caste a sweeper; and the temporary servant called *láwa*, and *sepidars* for reaping, weeding, threshing, ploughing, winnowing, hoeing and storing. When employed in weeding and hoeing they are called *godáh*, and reaping, *láwa*. They consist of the menial classes, chiefly Chamars and Chuhras. They are paid usually in grain, the payment received being often enough for the whole year. When field labour is not required, they often work on canals, roads, weave, cut wood, etc. The condition of both kinds of field labourer is inferior to that of the poor agriculturist. Other kinds of cultivators are *adhrogias*, *i.e.*, cultivators at will, receiving $\frac{1}{4}$ of the produce and paying $\frac{1}{4}$ of the revenue, and the cost of the seed. *Cherus*, who are herds-men, receive wages or food. *Sánji*, who are tenants who cultivate with the landlord, and supply their own share of capital and bullocks, *i.e.*, are cultivators, who work any other man's land for him. Another system is *lána*. Owners having too much land call in outsiders, chiefly menials. The work is done jointly and a share of the produce is set aside as representing the proprietary right and divided among the owners, the remainder being distributed over the oxen and men actually employed, ox and man sharing equally; later on the proprietary group taking the land over and cultivating it itself and dividing the produce according to the number of ploughs. The *kamins* are usually paid after the harvest is threshed, except the reapers, who, as they often come from a distance, cannot wait. In some parts the cultivator cuts the autumn harvest himself. The process of harvesting is as follows, the wheat when cut is tied into sheaves and left in the field for a day or two, after which it is brought to the threshing-floor. After ten or twelve days the threshing begins, and is effected by bullocks treading the wheat out and dragging after them a framework of wood (*phala*) covered with thorns and stones, after which the winnowing is done by lifting the wheat and chaff high over the head in baskets (*chaj*) and letting it fall gradually to the ground, when the wind separates it. The chaff is common *bhusa* (*turi*); (the straw of moth is *missa bhusa* an excellent cattle fodder,) and is stacked in *musals* or

Harvesting.

stacks. From the threshing-floor Brahmins, Mirasis and beggars get pickings. The average landowner is generally in debt, due to purchase of cattle, or advances of seed grain, or marriage expenses. An agriculturist who has ten ghumaos of average land, equal to nine acres, is fairly comfortable and his average expences are not more than Rs. 2-8 to Rs. 3 a month. The cultivator at ploughing and harvest time works all day, commencing by getting up before it is light : he eats his last meal after dark at night, with no intervals during the day except for meals.

Pecuniary position.

Work.

There are two great crops during the year, the rábi or hári, the spring harvest of wheat, barley and gram, the most important of the two, cut in the month of Hár, *i.e.*, June, and the kharif or saúni, the autumn harvest of cotton, sugar-cane, rice, and Indian corn sown in the month of Sáwan, *i.e.*, August. The spring crop consists of the principal grains and food for man; the autumn crop of fodder for cattle. Wheat, barley and gram are sown in September, October, and November, and harvested from April to June; the other crops for the autumn harvest are sown in July and August, and harvested in October, November and December. The first of the month Baisakh, *i.e.* the middle of April, is the regular day to begin reaping the wheat harvest. Hence the busiest times in the year for cultivators are from the middle of April to the end of June; and from September to the end of November. It is obvious then that the best times for recruiting are December, January, February, March, July and August.

The seasons and crops.

The divisions of the day in common use are tarke or bara vela, *i.e.*, 2 hours before sunrise, munhanera, *i.e.*, a little before sunrise, sawera or amrat vela, *i.e.*, sunrise, chah vela or lassi vela (time for lassi or chah) 8 or 9 A. M.; roti vela (food time) *i.e.* 10. to 12 A. M.; dopahr, *i.e.*, noon; dindhala, tigapahr, sande vela, afternoon, *i.e.*, 3 to 5 P. M.; athan, tarkála, *i.e.*, sunset, dhandalkon, *i.e.*, dusk; khaopiya (eating and drinking time) *i.e.*, 7 P. M. winter, and 8 P. M. summer; rat, *i.e.*, night, and adhirat, *i.e.*, midnight.

Divisions of the day.

The chief occupation of the women is to cook the food and take it out to the men at work and to spin cotton, to pick cotton and gather the maize and millet heads. They do no heavier field work. The milch cows are their especial care. They also sweep out the houses and yards every morning and make the cattle dung into cakes for fuel.

The women.

The staple food of the ordinary agriculturist is wheat or barley, or wheat and gram mixed, called berra, (it is grown mixed in the crop and

Food.

is a common crop) ground in the hand mill (chakki) and mixed into thick cakes called chappattis and baked, for the hot weather, changed to jawar (millet) or Indian corn (makki) in the cold weather, and eaten with a mess of dal or pottage of moth or mash (a pulse) with some green sarson or gram cooked for vegetables (sag). With this is drunk lassi or buttermilk. Wheat and gram mixed is considered more satisfying and is cheaper, and is therefore commonly taken. In the estimation of the Jat there is no food to compare to dahi or clotted milk; curds and whey, and buttermilk, and ghi are much relished. Buttermilk is the staple milk of all members of a family, fresh milk being generally used only for making ghi (clarified butter). The flesh of goat and kids is much eaten. The vegetables of the season are also largely eaten, turnips, carrots, pumpkins, etc., and from October to December, when sarson is available, a large quantity of it is eaten, the consumption of grain being reduced accordingly. Gur (sugar) and sweetmeats are much eaten on occasions of feasting, betrothal, marriage, funerals or religious and social gatherings, and shakkar (white sugar) mixed with water as a sharbat is a favourite drink. Hindus and Sikhs are given to eating opium and drinking post (the pod of the poppy steeped in water) and bhang (an intoxicating drug made from hemp) mixed with water, and drunk. The village peasant working all day can eat upwards of a seer of grain in cakes if he has nothing else to eat with it. A man generally goes to his work early in the morning without eating anything, unless some chapatti has been left over from the previous day, when he will eat that with some lassi at 9 A. M. (chah vela) and a heavy meal at noon of chapatti, dal and vegetables, with buttermilk to drink. This food is brought him by the women or children. If he is tired and hungry in the afternoon, he eats another small meal at 4 or 5 P. M. and a heavy meal by way of supper in his house after dark.

Dress.

The principal clothes are woven in the villages out of home-grown cotton. The dress of the ordinary peasant is entirely of coarse country cloth (ghati) undyed, and consists of a turban, a waistcloth (dhoti) and a chadar or cloth worn over the shoulders. These, with a pair of shoes made by the village chamar, constitute the simple and inexpensive wardrobe of the greater part of the Jat population for the greater part of the year. A Sikh substitutes, or should do, the drawers (kach) for the dhoti. On the occasion of a wedding or other festive occasions

somewhat better dress is borrowed from a neighbour, and some colour is shown in the pagri, the white cloth being tied over one coloured yellow (basanti) or some shade of red (kassumbhi, julábi, etc.) or green, or both are coloured. In the winter the Jat has a blanket of wool (loi) or a dohar or chautahi, a sheet of very thick cotton doubly wove. The waist cloth in the case of Hindus is gathered up between the legs, while Musalmans wear it loose. The winter blanket is worn thrown over the shoulders. Trowsers are seldom worn. The Sikh breeches are very much confined now-a-days to Nihangs, Kukas, etc. Money and valuables are carried tied up in a corner of the chadar, or in a long purse round the waist, an idiomatic Punjabi word for "rich" is one who has a corner to his wrapper. Muhammadans prefer lungis of a purple or blue colour and loin cloths of a blue colour, a thick cotton wrapper called a khes, folded somewhat like a plaid, coloured and made of superior quality, if the wearer is well-to-do, is often worn, also short shirts of cloth called kurtas, which are discarded when working in the fields. The Sikhs also often wear pajamas, especially the better-off men, and a long outer coat (choga) over the anga or angarka, and has a turban of two pieces, *i.e.*, safa on the top of a pagri. Turbans of all colours, especially yellow, red and dark blue, are now common. Musalman women wear trowsers of striped stuff of dark blue or green, loose at the top and tight at the ancle. Hindu Jat women, when married, wear the same style of trowsers with a petticoat (ghagra) generally of red or madder brown, over the trowsers. Young girls wear only the trowsers and all the women wear a wrapper over their heads. Leather shoes are worn by all but the very poorest. The hair of the Hindu woman is worn in a knob on the top of the head and of the Musalman woman generally in plaits, hanging down.

Jewellery of the Jat is roughly of three kinds, necklaces of gold and coral beads strung together called máhla; bracelets of gold or of silver called kangan, and rings of silver or gold with roughly set stones called mundi. Sikhs do not, that is the stricter Sikhs, go in much for jewellery, it being considered somewhat effeminate, but Jats will often borrow bracelets if possible for a marriage, etc. Boys up to nine or ten years of age often wear some ornament round the neck and younger children on the hair on the top of the head. Charms are often worn suspended by a thread round the neck, or as armlets, but point to a Hindu tendency.

Cooking pots.

The cooking and other utensils of the Hindus are almost entirely made of brass, the only ones of earthenware being the water jar (ghara) and a cooking pot for vegetables (táori). The common dishes are a prát, a basin in which they knead the flour preparatory to making chapattis, a gadwa or lotah for water ; a larger vessel of the same shape called dolni, in which water and milk are kept for use; a larger vessel still, called batlohi, and gágar, larger still, made of either iron or brass, a tháli or plate from which the food is eaten and a katora or shallow cup from which water or milk is drunk. These dishes are of brass. The chapatti is cooked on the common táwa or griddle of iron ; kaul is a small cup of brass ; karchi is the long brass spoon, sometimes made of wood or copper : these, with a chimta or tongs for arranging the fire, and a sandási, or instrument for lifting the lotah off the fire, make up the usual kitchen utensils of the Jat, and taken altogether they represent a good deal of money.

Birth.

There are general rejoicings at the birth of a son. Small presents are brought which are the perquisite of the dhai or midwife, *i.e.*, the wet nurse. Thirteen days after the birth, the pandha or officiating Brahmin, is called and gives a name to the child, if the son of a Sikh, by opening the Granth, for which he receives a fee of one rupee, and the parohit, or hereditary family Brahmin and certain others also receive fees. Brahmins, fakirs and the neighbours are fed, and gur-and pice distributed to the poor, considerable expense being incurred. The common khabal grass is an ordinary sign of congratulation, the father of the boy having some of it put into his pagri by his friends. If a girl is born there are no congratulations and no distribution of charity.

Marriage.

The Sikh conforms to the Hindu in his marriage customs. Marriage is a complicated process, having many stages, *i.e.*, the mangni, or preliminary enquiries of eligibility ; the kurmai, or betrothal ; the viah, or marriage ceremony ; the muklawa, or taking the bride home, and sometimes even a second muklawa. Marriage is distinct from cohabitation, and the bride and bridegroom do not come together till a second ceremony called muklawa. Restrictions upon intermarriage are these :—A man may not marry a woman of the same patronymic (got) as his father, or mother, or who is descended from paternal ancestors within six degrees (foster-kinship is as great a bar as blood relationship). A Jat must marry a Jat, etc. A Mán Jat must not marry

a Mán Jat, but a Jat of some other tribe. A man must not marry into his father's tribe, or his mother's, or father's mother's tribe, and sometimes his mother's mother's. A man may not marry a woman of his own village, or of any village which marches with it, and should, as a rule, take a wife from some little distance, the distance off of the bride adding to the legitimacy of the marriage and to the *éclat*. A man will not give his daughter to a lower tribe, but will take a wife from a lower tribe. The pious Hindu believes that if his daughter grows up to puberty in his house unmarried, several generations of his descendants will most certainly be damned, and the feeling that it is a shameful thing for a daughter not to be married at the customary age prevails. With a son, if he remain single, no social stigma attaches to the parents, and it is a point of honour that a father make early and suitable arrangements for his daughter's marriage. Few native women remain unmarried, even if lame, deformed, etc. It is otherwise with the men, and it is difficult for a deformed man to get a wife. It is the universal custom for the parents of girls to receive at the time of betrothal considerable presents, proportioned to the rank in life of the parties. Betrothal takes place at a very early age, and the failure to fulfil such contracts at the appointed time is another frequent cause of litigation. In former days it was considered very disgraceful to sell a daughter and a man would have been excluded from his caste for doing so : now there is not so much delicacy, and it is not uncommon for a man to pay a sum of money in public before witnesses for a girl, taking a bond in return until the marriage comes off, and a family now-a-days will not give a daughter in marriage to another without either money or an exchange by which they get a daughter in marriage to a son of theirs. The Jats mostly take money and the price of a girl is now very high, so that many men have to remain single. The parents of a girl generally make enquiries beforehand and fix upon some family with whom they should like an alliance, and in which is a suitable boy. The nai, or the Brahmin parohit of the family, is sent as lagi, or go-between, to the house selected and makes the proposal. If it is accepted, he returns in a few days with money and sugar which he has received from the family of the girl. The father of the boy calls the neighbours and the lagi is seated on a high place with the others all round him by way of doing him honour. The parohit, or the pandha of the family, makes the boy say some prayers and then the lagi puts a mark on the brow of the boy (tilak) and gives him the

Mangni.

Kurnai, Nátá.

money and sugar into his lap. This completes the betrothal, which cannot now be broken off. Betrothals take place now-a-days when the girl is ten or twelve years old, or even older, for the longer she is kept the higher price she will fetch. Boys are kept till eighteen or twenty, because their parents cannot collect enough money to pay for a girl. There are two kinds of betrothal: (1) where money is taken by the girl's people: this is the common one with Jats, and (2) where it is not. This form is called pun, and is the only really pure form. If the betrothal is pun, the girl is married any time after the betrothal, otherwise when the money agreed on has been paid, the pandhas of both parties are consulted and a date fixed. Betrothals and marriages are used as opportunities for feasting and prodigal expense: the whole of the poor, maimed and leprous beggars of the country side collect and have to be fed. Friends not invited take offence. Priests and faqirs all claim their dues and until a man has collected a large sum of money, he does not wisely undertake a marriage for himself or any member of his family; and among all classes the expense of marrying off a daughter is equally excessive with regard to the means of the father, and is a frequent cause of ruin. The actual time for the marriage is generally settled by the convenience of the girl's parents, when they have scraped together enough money for their share of the expenses, or when the girl is grown up, &c. They then ask the pandhas to fix the actual date, after consulting the horoscopes of the girl and the boy. When the date is fixed, a letter (sahi chithi) is sent to the boy's parents to let them know, and it is considered a very great disgrace if they do not keep to the date, and often results in breaking off the betrothal and the girl being married to some one else, as once preparations for a marriage are commenced, such as buying the clothes, beating of drums, collecting ghi, gur, &c., it is liable to cause great loss if the date has to be altered, and the boy's chance of marrying is perhaps gone for ever. In united communities a man's friends often contribute towards the expenses of a marriage in his house, on the understanding that he shall in his turn contribute. Strict account is kept of these gifts. On the appointed date the bridegroom and his male relations or friends proceed in formal procession to the house of the bride to assist in the wedding ceremonies and bring back the newly married pair in triumph. This is a solemn function and is attended with very considerable expense. This is called the janet or barát. After the arrival of the bridegroom at the house of the bride, the following ceremony, called the

Lagan.

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phera, or circling of the fire, is gone through. A place is first marked off with four upright stakes joined with crosspieces of wood at the top and inside. This they cover with red cloth called bedi. Inside this they place two reed seats covered with a cloth for the bride and bridegroom. The pair are seated on the seats and the Brahmin (pandha) who celebrates the marriage marks off on the ground with flour what is called a chauk, a square divided into compartments, each representing some deity, and worship this in the name of the bride and bridegroom; and recites from the Shastras a shlok or verse asserting on the part of the bride's parents that they give up their daughter. Then taking the bride's hand he puts it into the bridegroom's hand and makes him repeat a shlok giving his consent to the union. This is called hath lawa. A small fire is lit and kept up with ghi: the marriage mantar or charm is repeated, and the pair walk round the fire and chauk four times, such called phera, the women singing and the Brahmin repeating his mantars: this is called ainwan. The fire is supposed to be a witness of the ceremony, as fire is looked upon as a deity. The marriage is then complete and the bride and bridegroom then go to the home of the latter, but the marriage is not then consummated: the bride spends a few days there and then goes back to her parents with whom she resides till she is finally made over to her husband at the muklawā, which is separated from the actual wedding by an interval of two, three, five, seven, nine or eleven years, the time being fixed by the girl's parents. Even after the muklawā the bride often stays only a few weeks, after which she returns to her parents' home for six months or a year. Daughters are supposed to fetch from Rs. 100 to Rs. 500, but the market price varies. Some money is given on betrothal and generally a further sum when the marriage is consummated and the daughter handed over to her husband. Sometimes the father will get a piece of land for his daughter. To an ordinary cultivator in some parts a marriage often means an expenditure of from Rs. 500 to Rs. 1,000. Marriages are effected between members of the same class, *i.e.*, caste (zat). Most Jats will give and take each other's daughters, the particular clan or got to which she belongs excepted. The Shastras lay great stress on the necessity to marry a girl before or immediately upon attaining puberty, after which it is a great disgrace for her to remain in her father's house. Hence betrothal among Hindus and sometimes among the better class of Sikh, takes place often in the year of infancy, and marriage at eight to ten years of age. The more strictly purdah is observed

the less the supposed necessity for an early marriage, but among agriculturists, cohabitation often does not take place till the girl is twenty years old. Among Brahmins and Khattris if a man remain a bachelor till he is of full age, it becomes a difficult thing to get him a wife, because all the girls who might suit him are either betrothed or married. A man of thirty who has never been married, or a widower of mature age, has sometimes to pay among the upper classes of Hindus Rs. 1,500 to Rs. 2,000 for a bride. Marriage expenses are sometimes reduced by the custom of *tambol*, when friends and relations bring money presents to the bride's parents, to be repaid eventually in the same way. Among Chuhras this habit is so common that a marriage is almost a paying speculation. The favourite months for weddings are Jeth and Har, *i.e.*, May and June, when the spring harvest has been gathered in and there is not much work to be done. The months of Poh and Katak are unlucky. There exists among the Jats and lower castes (the Sudras in general) a feeling that a woman bought by marriage into the family remains the property of the family and on the death of the husband she is claimed almost as by right of inheritance by the surviving elder brother. This is called *karewa*, or widow marriage, *i.e.*, *karíhúí*, a woman who had been married. This custom is prohibited amongst Brahmins, Khattris, Aroras and Rajputs. But a woman can under no circumstances perform *phera* twice over, so a less formal ceremony called *chadar dalna* takes place. This custom the Sikhs adopted, owing to their rules for succession to property. Their accepted rule was that, failing male heirs, the widow inherited the estate, but as a rule an estate which fell into the hands of a Sikh widow was apt to be exploited by her lover. To avert this evil, the practice followed by the Jews in old times, of marriage with a brother of the deceased husband, was introduced. The widow was allowed generally a choice between the brothers, but with the elder lay the right if he chose to exercise it. As the origin of the practice was to secure the succession in the family, the offspring of these unions were considered as legitimate as those of the more formal *vyah*, and enjoyed the same right to inheritance, but as a matter of precedence and dignity they were not held in equal honour. It extended to other unions than those with the brother's widow, but in these cases the *chadar dalna* wife and her issue were not held of much account and her place indeed was little above that of the ordinary concubine. The right of the widow to re-marry at her own choice, when she was not claimed by her late husband's brother, was every-

Karewa.

where admitted. With regard to the succession of sons there were two customs, one known as chadarbund, confined to the Sikhs of the Manjha, and the other as bhaibund, practised by the Malwa Sikh. The first divided the property among the mothers in equal shares; the second in equal shares among the sons. Brahmin and Khatri Sikhs do not practise karewa, but follow the Hindu custom. The ceremony is as follows:—The neighbours, including the lambardars, are called as witnesses. The Brahmin then says a few mantars, making a chauk as in the proper marriage ceremony and ties the clothes of the parties together, the man then puts a sheet of extra large size over the woman's head and she becomes his wife.

By law and custom a Hindu may marry two wives. When a girl is married, her proper name is dropped and she is only called by the name of her family, or, if a mother, as the mother of so and so. There are many minor details in the betrothal and marriage ceremonies which I have omitted as unimportant and too numerous to mention.

Sikhs follow the Hindu custom of dying upon the ground and of burning their dead, the dying person being lifted off the bed just before death and placed upon the ground. After death the body is wrapped in a shroud; then taken to the cemetery, *i.e.*, place of cremation, and placed on a pyre of wood or dry dung, which is set alight by the chief mourner (kikar wood is never used for the pyre). When the body is nearly burnt, the ceremony of kirpal keryan, or thrusting a bamboo into the brain, is gone through. After the burning it is imperative that all present should go and wash. Outcasts and children under 5 years old are buried, outcasts face downwards, to prevent the spirit escaping and haunting people. The son or nearest relative performs the mourning obsequies (in the case of Hindus is shaved) and maintains the patak, or period of purification, for 11 days in the case of Jats. After 17 days the mourning is over and the chief mourner gives a feast to his relations and Brahmins. The other relations go about their work after three days' mourning. Apparently the numerous intricate ceremonies the chief mourner has to perform are especially designed to prevent him from dwelling too much on his grief. The phul or ast, *i.e.*, the partially consumed bones of the hands, &c., of the dead, are collected four days after cremation and sent to the Ganges as soon as possible, either in charge of a Brahmin, who receives a small fee in addition to his expenses, or are taken there by the nearest

Death.

relative, the tirath parohit, or Brahmin on the spot, throwing the bones into the Ganges and taking 8 as. or 1 Rupee as a fee. Should the relative not take the bones himself, the tirath parohit notifies to him by letter the accomplishment of the deed. Jats keep the kanágat or sarádh, and on the anniversary of the death, the chief mourner gives food to Brahmins. The people who benefit at a funeral, as at most other domestic occurrences, are the Brahmins and the barbers. Any Hindu or Sikh whose relative dies an unnatural death, *i.e.*, on a bed, roof of a house, by snake bite, by accident, etc., in fact in any other than the orthodox way of being put on the ground, or if a woman, who has died within forty days of childbirth, must go to Pihewa, a place some twelve miles beyond Thanesar, in the Ambala district, to perform the obsequies which are performed by the Brahmins of the place, to whom presents are made. If not performed, the relative is supposed to be haunted by the spirit; if a man, called bhut, and if that of a woman, called churel. A person dying in the unorthodox manner is said to have died avghat, *i.e.*, not on the ground and is supposed to be malevolent. This latter business is therefore somewhat urgent, but the ordinary trip to the Ganges can be performed at any time.

Games.

Punjabis are fond of all sports : they especially go in for the exercise of clubs of enormous weight ; the lifting and throwing of heavy blocks of wood ; wrestling ; the game of saunchi ; long jumping, and all kinds of horse play, such as tent-pegging, lime-cutting, etc. They are also fond of coursing; hockey they know in their villages ; football and cricket they readily take to. The popular game of saunchi, peculiar to the Punjab, I will describe briefly in detail. It is often played at that regular Punjab institution the mela or fair. A ring is formed by the spectators, and the competitors, after stripping off everything but a scanty pair of short drawers, go through a preliminary performance of running round the ring, slapping their chests, bounding into the air, etc. Then sides are chosen, or a competition between individuals takes place, two competitors being pitted against each other. One then proceeds to run backwards pursued by the other, whom he wards off by hitting on the bare chest with the open palms of both hands. If he succeeds in giving three fair hits, before the pursuer can stop his backward progress by holding, tripping up or stopping by a throw as in wrestling, he wins, and *vice versa*. They then change over doing the best of three. The game of sanktra, *i.e.*, jumping up to and snatching

off a lime suspended by a string, in the mouth, is sometimes played. Boys play at flying kites, at kabadi, a kind of prisoners' base, and other games.

It is considered unlucky to admire a child, or to comment upon its healthy appearance. Tree worship is common. The fig, pipal, bar (the banyan) and the jand being sacred. The Tirath, or holy pool, is greatly believed in. The monkey and the peacock are counted sacred. Village festivals are the ordinary Diwali, or feast of lamps. Four days before the greater Diwali (middle of October) is the Devathri, on which the gods awake from their four months' sleep, during which four months one should not marry. The Hindu of the plains worships the saints of his Musalman neighbours. Hindu shrines are bhumia, or the God of the homestead, often called khera (a village); the Singhs, or snake gods; sitala, or the small-pox goddess, also known as matu, masani, basanti, maha mai, polamde, lamkaria and agwani. Ancestor worship, called pitr or ancestors, is common and their tiny shrines are seen all over the fields, often a larger one to the common ancestor of the clan. In the Punjab these larger shrines are called jathera, or ancestor. The 15th of the month is sacred to the pitr, cattle and Brahmins doing no work on that day. The jathera, or ancestral mound in the centre of the province, is a most conspicuous object of worship among the peasants. It represents either the common ancestor of the village, or the common ancestor of the tribe or caste. One of the most celebrated of these is Kála Mahar, the ancestor of the Sindhu Jats, supposed to have peculiar influence over cows, and to whom the first milk of every cow is offered. The place of the jathera is often taken by the theh, or mound, which marks the site of the original village of the tribe. These are large mounds of earth and pottery. Other common saints are Baba Farid, surnamed Shankarganj, [⊕] or the fountain of sweets, and Guga Pir, also called Zakir Pir; the saint apparent, or Bāgarwāla, he of the Bāgar. To the Hindu he is the greatest of the snake kings, and his chhari, or switch, consisting of a long bamboo surmounted by peacock feathers, a cocoanut, some fans, and a blue flag may be seen at certain times of the year as the jogis or the sweepers take it round. Boali Qalandar is another: other deities include Kala Bir, Nahar Singh and the Parian, or fairies. Their images are sometimes rudely stamped on silver plates and worn as charms suspended by a thread round the neck, or as armlets. Black is considered unlucky; a mantis is very auspi-

⊕ Mound or
Heap, not fountain

Zakir

cious; owls are unlucky. The koel is especially unlucky; odd numbers are lucky, but three and thirteen are unlucky; ghosts are believed in; a buffalo must not be bought on a Tuesday, a cow or ox on a Wednesday; a man must begin to sow a crop or harvest on a Wednesday and cut on a Tuesday. If a Hindu's mare foals in the daytime it is unlucky; if a cow gives her first calf in Bhadon, or a buffalo in Magh, or a child is born in Katak, it is unlucky. Charms are commonly worn by children. The land is supposed to sleep on certain days and neither ploughing nor sowing should be begun on one of these days. It is unlucky to plough at all in Jeth. The Ganges is very venerated; the Ravi also locally: the river Deg in Gujranwala is said to be going to replace the Ganges as the sacred river in 1898. Hindus, who object to drinking water out of a masak, do so because it implies the sacrifice of a life to provide the skin.

Although the Sikh by no means follows or believes in all the above manners and customs, still he is at heart so much Hindu that a knowledge of them is no loss.

The following brief extracts from the Sanskar Bagh, or Book of Observances of Baba Khem Singh Bedi, are here added to show the attempt made by modern Singhs to draw up rules for birth, marriage and death rites, based on the Adi Granth and Granth, which shall be suitable for Singhs and Sikhs (*i.e.*, Keswalas who take the khande ka pahul and Sajhdharis who take the charan ka pahul) and shall do away with the use of Brahmins. It is really a modification of the Hindu customs, only with the Granth as scriptures instead of the Shastras and Puranas, and a Singh as priest instead of a Brahmin. I also add the way a Sikh woman takes the pahul, and the rahitnama for women, how a Singh is renamed, when necessary, and the necessity for taking the pahul a second time, when any of the Sikh observances have been broken.

Birth rites for a
Singh's child.

When a Singh hears the news of the birth of a child to him, he should if possible wash himself entirely: if this is not feasible, wash both his hands, both his feet and his face (panje asnan, or washing of the five parts), and put on clean clothes: then read the Japji, if a boy is born (Bhajungi or Sikh boy child) read the Bhagat Govind ka janua putr ka sabad eleven times, then the Bhagoti sabad eleven times and repeat the names of the ten Gurus: then pray as follows:—"O God, by thy will a man Sikh has been born: may he be a doer of good works, be healthy and skilled in arms, pious, maintaining the Khalsa

religion ; in all things worthy of his ancestors, and continue the worship of the Guru;" for a girl the following prayer—"O ! God, by thy will, a girl child has been born, may she be good, pious, free from all wicked deeds, chaste, modest, sensible and charitable," then wash the feet of the *manji* or stand on which the Granth is kept, catching the washing in an iron cup, mix into it some patasia, for a boy, and sugar for a girl, and give to the child for its first food—read certain verses—the child is now a Sikh, as he or she has taken the charan ka pahul and can now be embraced.

Sikh child's
baptism, or
charan ka
pahul.

Write in large characters on a piece of paper the first verse of the Japji and fix to the wall in front of the mother (with any weapons which may be at hand if the child is a boy,) and put over the child's head on the wall the first line of a Sabad "Sir mastak rakhin pur bhram"—the mother's duty being to gaze at these various verses.

On the fifth day after birth wash the child, collect together two or three good Singhs, wash their toes, mix in the washing some patasia or sugar, each Singh in turn to read some of the Japji, after which some of the Charamat or washing is to be sprinkled over the forehead and mouth and hair of the child and his mother, the rest to be drunk by them. After which the Singhs are to be fed with parsád and dismissed with due respect. On the thirteenth day, as many Singhs as possible having been collected, the child is brought in dressed in good clothes and is named from the Granth in the same way as described further on in renaming a Singh, various sabads are then read, more charamat made as above and the same ceremony gone through.

Naming the
child.

On the fortieth day repeat again. The Singh is warned not to feel any objection to the birth of a girl, but to take every care of her and be satisfied with the Guru's will.

I have introduced the above in detail to show the use still made of the charan ka pahul.

The child cannot eat with his father until he has taken the khande ka pahul, which should not be taken until the child is old enough to understand the keeping of the rahitnama, and not before 11 years of age, but should the father, for reasons of poverty, or other valid reason, desire the child to eat with him, the child may take the khande ka pahul at an earlier age, the father being responsible that the boy keeps the observances properly.

- Marriage.** The rules for marriage are much the same as those already enumerated for the Hindu, except that the Granth takes the place of the Hindu scriptures and a Singh officiates for the Brahmin. The father or chief living relation of a girl has to look for a suitable boy, to be if possible five years older—this is the mangni. Then comes the engagement day, or kurmai; on a suitable day, as many Singhs as possible having been collected together, the sagan, or formal betrothal certificate, is drawn up, on this is written the caste, name, age and pedigree of the girl, who is now betrothed to such and such a boy; here follows caste, name, age and pedigree of the boy, read out to the assembly and the Guru's approval is asked, date and year is noted and names of any suitable witnesses noted, the paper is sprinkled with "kesar" and yellow powder, and then handed to the boy's family with certain other articles, after which the usual feeding of the assembly follows.
- Viah.** When the boy and girl are grown up and a suitable day has been fixed, the girl's family writes the saha or intimation letter and sends to the boy's family. The ceremonies are the same as those for Hindus, prayers from the Granth being substituted, the usual feasting follows.
- Death.** The only points of difference worth mentioning in the ceremonies of death and burial are, that the dead man's kes having been carefully washed, his other four kakkes are taken off and four fresh ones put on and burnt with the body. The phul also after collection on the fourth day may be thrown, after the expiry of the thirteenth day, into any branch of the Ganges, or into the Ganges, or after being ground into powder thrown into the chaugird or promenade of the Duibar Sahib at Amritsar, or of any other Gurdwara, as may be convenient or preferred, the Ganges not being counted absolutely essential to the future of the dead person, a complete set of clothes and four kakkes being presented to the Akal Bungah. The mourner, too, does not shave his head, as in the case of Hindus.
- Pahul for a woman.** The ceremony of pahul for a Sikh woman is much the same as that for a man, except that sugar is used instead of patasia, if a khande, or two-edged dagger is used for stirring the amrit, the handle is used and not the blade, or if a sword, the back; the oath taken is in this form, "Bol wah Guru Sat nám," instead of the longer one used by a man.
- Rahtinama for a woman.** The woman's rahits are to consider her husband as god and obey his orders, keep him cheerful, not to associate with other men, to

pay respect to her father-in-law and mother-in-law, not to wear blue pajamas, not to join in the women's mourning ceremony (of beating the breast and wailing), to give alms, not to worship Muhammad or Hindu shrines, etc., to be modest and worship the one God.

When a Sikh takes the pahul and becomes a Singh, should his name be unsuitable and he require to be given a new name, it is done as follows:—The Granth having been closed, the bhagoti is read, the Granth is then opened and whatever place it happens to open at, the first letter of the first verse at the bottom of the page is taken and whatever suitable name can be made is given if the letter is unsuitable, because no good name can be made from it, or because other relatives have the same name, the next letter is taken ; if more than one man requires renaming, the first letter is given to the right-hand man, the next to the next man and so on.

Ceremony of
renaming a
Sikh.

If a Singh breaks any of the rahits, he should take the pahul again and is called tunkhai (one desiring forgiveness); his cup should be separate to that used by other candidates, the ceremony is the same, if he committed his fault knowingly, he must pay Rs. 5 as a fine, at once, or by instalments according to his means : if the fault was committed unwittingly, he pays 5 takas ($\frac{1}{2}$ anna pieces) 5 pysas and 5 annas.

Taking pahul a
second time.

Those who take the pahul together are called Gurbhais.

Gurbhais.

Outcasts (those who are not of the four castes of Brahmin, Chatri, Vaisya, and Sudra) must have a separate cup and eat apart from the four castes mentioned at the ceremony of taking the pahul.

When a candidate appears to take the pahul, no Hindu signs, such as strings round the neck, etc., are to be allowed.

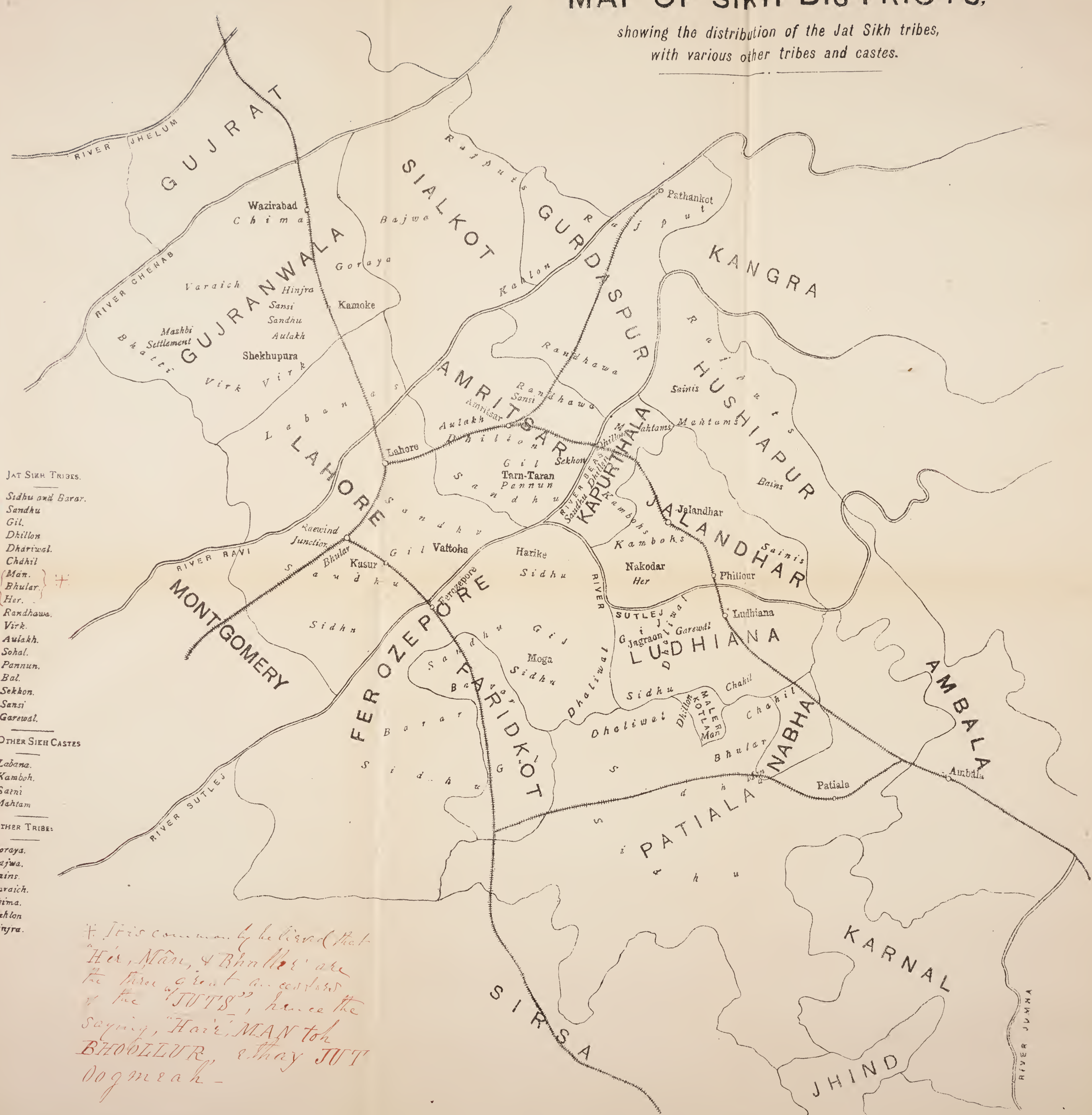
In the book quoted above, the difference between Sajhdharis and Keswalas, or Sikhs and Singhs, is stated to be as follows :—Both are of the khalsa, but the Singh worships God with tun (body), mun (heart), and dhan (wealth), *i. e.*, with tun, because he leaves his face untouched as God made it, wears no janeus, tikas (on forehead), dhoti, bodi, earrings ; does not clip the centre of the moustache as a Mahammadan does ; mun, in that he does not worship Devis and Deôtas, but God only ; and dhan, in that if he gives alms to ziarats, shrines, etc., it is

in the name of the wah Guru ; whilst the Sikh or Sajdhari, though of the khalsa, worships God with mun, and dhan, but not with tun, and is in so much wanting as compared with the Singh.

The above, as being the opinions of one who may be considered the head, from a religious point of view, of the Singhs, and as having been compiled with other Sikh authorities, is worth noting.

MAP OF SIKH DISTRICTS,

showing the distribution of the Jat Sikh tribes,
with various other tribes and castes.



† It is commonly believed that 'Her, Mân, & Bhuller' are the three great ancestors of the "JUTS", hence the saying, 'Har, MÂN toh BHOOLLUR, & thay JUT dog meah -

CHAPTER V.

District, caste, and tribes, with relation to their value for military purposes.

I MUST preface this chapter by acknowledging to its incompleteness. Want of time to acquire complete information concerning the *muhins*, or sub-divisions of the tribes, and of opportunity to travel over all the Sikh tracts and so to acquire a real knowledge of the characteristics of the inhabitants, (for one realises and appreciates by personal tours how characteristics such as hardiness, boldness, independence of spirit, etc., qualities useful for soldiering, appertain much more to districts than to tribes or even religions, and can hardly be brought home to one except by such personal experience,) compels me to leave this, which might have been a valuable chapter, not nearly so complete as I should have liked to have made it.

Statements made in this chapter are based on the following ideas—(1) That the value of Sikh recruits and the characteristics they are likely to show themselves possessed of, depends more upon the districts they come from than upon the tribe they belong to ; (2) that the reason why a recruit's tribe is of some value in considering his worth, is that, though a man becomes a Sikh by initiation and is not born one, still his value as a military Sikh depends on what stock he came of, *i. e.*, is heredity ; (3) in judging the value of tribes, those are considered to be Sikh tribes which supplied converts to Sikhism in the time of Gura Govind Singh, who in fact formed the Singh people, and that those tribes who, though they now supply converts to Sikhism, did not do so then, cannot be considered (or it is inadvisable to consider) as true Sikh tribes. I rank district as being more important than tribe because, though a man belonging to a good Sikh tribe, but coming from a non-Sikh district, *i. e.*, a district where Sikhs are very much in the minority as compared to other religions, may prove to be as good as a man belonging to the same or an equally good Sikh tribe and coming from a Sikh district, *i. e.*, where Sikhs are in the majority or at any rate are numerous, either because he is himself a recent emigrant from a Sikh district, or his ancestors had not long since emigrated, the descendants of the majority of Sikh emigrants are likely to deteriorate and possess inferior characteristics, both through the fathers marrying Hindu wives of the new district, and through the

weakening influences of their surroundings. I was desirous in this chapter to give a complete and reliable list of the Sikh tribes with their sub-divisions or muhins, so that one could tell at once by his tribe whether a man belonged to a Sikh or other tribe, but some of the Sikh tribe have so many muhins, that the names of them all can no longer be remembered, at least as the result of diligent enquiries I have failed to get hold of them all : also, though one can get the names of many undoubted muhins, *i.e.*, what are undoubtedly the names of muhins and not of original tribes, it is impossible in many cases to discover what their parent tribe's name is, it being forgotten, for example, the great Sandhu tribe has 84 muhins, but I have only been able to discover the names of 81 of them, so that in some cases a man may give the name of some comparatively small and unknown muhin as that of his tribe, being ignorant of the tribe that his muhin really belongs to ; hence though perhaps he really belongs to a good tribe, he may, as far as tribe goes, compare unfavorably with a man who can give the name of a better known tribe. At the same time it is well to note that in the Sikh districts, the Sikh tribes lie in great bands or in large patches, collections of villages of men of the same tribe being the rule in those districts, and men from those parts will invariably give the name of their tribe, whereas in non-Sikh or in poor Sikh districts, men of every tribe will sometimes be found in the same village, and the name of the tribe will often be forgotten, the name of the muhin only being remembered, this pointing to the district being not originally a Sikh one, but to the Sikh occupants being descendants of former emigrants, so that where, for example in the Amritsar district, you find the tribes in great stretches of the country, in the Jallandar district you find each village filled with names of tribes which one has possibly never heard of before, and which are really the names of muhins. Had I been able to complete my idea of giving a list of the Sikh tribes with all their muhins, most of the comparatively uncommon names now found in any list of the Sikh tribes would arrange themselves into muhins of the true Sikh tribes, or of other tribes, as the case might be, and the result would have been a useful list ; but the task of doing this seems from my experience to be no longer possible. I give the results of what I have succeeded in doing in this direction. I have endeavoured as far as possible to avoid in this chapter all statements which might appear to be mere matters of opinion, and hence to be open to dispute. I have endeavoured to

base any opinions given on the characteristics of the particular people as a class and not on individuals, for exceptions will of course always be met with.

To consider the Punjab as a whole the home of the Singhs, might be roughly defined as follows :—As that part of the country enclosed by the irregular parallelogram formed by the N.-W. Railway enclosing the districts of Lahore, Amritsar, Ferozepore, Kapurthala, Jalandhar, Faridkot, Ludhiana, Nabha, and Patiala, with a small isolated circle north of this figure situated in Gujranwala, and might be likened to the figure of a native sitting with legs crossed and arms folded, the head being Gujranwala and the body facing east with the Manjha for the shoulders and the Malwa for body and legs.

Immediately below the hills, Sikhism has obtained but little hold, and the Hindu element, strong in Hushyarpur, gradually gives way to the Musalman as we pass westwards through Gurdaspur, till it fades into comparative insignificance in Sialkot. But all the centre of the tract, the great Phulkian states of Patiala, Jind and Nabha, the states of Faridkot and Maler Kotla and districts of Ludhiana, Ferozepore, Lahore and Amritsar, and in a less degree of Jalandhar, Kapurthala and Gujranwala, form the very centre and stronghold of the Panjab Sikhs. Even here, however, a very large proportion of the population is Musalman, a proportion constantly increasing from East to West, and it is the Hindu element alone which is displaced by the Sikh. Rajputs, Jats, Gujars and their allied tribes form the staple agricultural population, largely supplemented by their attendant menials : immediately under the hills Jats are few and Rajputs and Ghirats numerous, while somewhat further south the proportion of Jat increases, and Gujars, Sainis, and Arains, and in Kapurthala, Kamboks, Mahtams, and Dogars become important elements in the population. In the Lahore division, Faridkot and the Phulkian states the mass of the population is Jat, though in Lahore, Ferozepore and Faridkot, Kamboks and Mahtams, and in Ferozepore, Dogars, hold large areas ; while in Patiala, Jind and Nabha there is a considerable admixture of Ahirs. The Changars and Sansis of Amritsar and the surrounding districts ; the Bawarias of the upper Satlej ; the Rawals of the Northern districts and Lahore ; and the Aheris of the Hissar Division, are curious outcast tribes, some probably aboriginal. The banya of Delhi gives way to the

Khatri of the central, the Súd of the northern and the Arora of the Western Panjab. In the western plains of Gujrat are chiefly Gujars. A small group of Jats lies to the North of the Sikh Jats, all along the foot of the hills of Ambala and Gurdaspur. There is no definite line of demarcation between them and the Sikh Jats to the South, or the Jats of the western submontane to the West, and perhaps the only real distinction is that, speakly broadly, the first are Hindus, the second Sikhs, and the third Musalmans, though of course followers of all three religions are to be found in almost every tribe.

The Sikh people, mostly of Jat descent, are roughly divided into two great classes, named from the districts they inhabit, the Mánjha and the Málwá, and the origin and history of these are altogether different.

Mánjha.

Málwá.

The Mánjha is the name of the southern portion of the Bári Doáb (the word doáb signifying a tract of country between two rivers,—here the Beás and the Rávi) in the neighbourhood of the cities of Lahore and Amritsar. The Málwá is the country immediately to the south of the river Satlej, stretching towards Delhi and Bikanir, and the Sikhs who inhabit this district, being the original settlers and not mere invaders or immigrants from the Mánjha, are known as the Málwá Sikhs. The acknowledged head of the Málwá Sikhs is the great Phulkian house, of which the Maharaja of Patiala is the chief representative, with the closely allied families of Nabha, Jind, Bhadour, Malod, Badrúkan, Juindan, Diálpúra, Landgharia, Rampur, and Kot Dhuna, with the more distantly connected houses of Faridkot and Kaithal. The ancestors of the Málwá Sikhs were simply Hindu peasants, mostly of Rajput extraction, who about the middle of the sixteenth century emigrated from the neighbourhood of Jaisalmer and settled as peaceful subjects of the Muhammadan rulers of Delhi. Their power gradually increased and they acquired large grants of land, founded villages and became wealthy and of some social importance. But about the beginning of the eighteenth century, the Málwá chiefs abandoned Hinduism for the new faith of Govind Singh. Then followed a time of anarchy, in which the great cis-Satlej chiefs arose, the smaller chiefs becoming their retainers. Later on the Málwá chiefs, to save themselves from being conquered by Ranjit Singh, put themselves under the protection of the British Government. The

most important chiefs alone were permitted to retain their power ; the smaller ones were declared Jagírdárs. The stages of the Málwá were several : first, they were cultivators of the land on which as immigrants they had settled ; then, the owners of the same land ; then, the growth of chiefships ; lastly, the majority of them stripped of the power they had infamously abused.

There is no gradual development such as this to be traced in the history of the Sikh Chiefs of the Mánjha. Scarcely more than a hundred years ago the majority of them were cultivators of the soil : with the last invasions of the Afghans, they rose to sudden power, and every man who had energy and courage gathered a band of marauders about him and plundered the country, seizing and holding whatever lands he could. Many of these Sikhs crossed the Satlej and ravaged the country up to Delhi, while some of them seized large tracts of land Cis-Satlej, which they continued to hold against all comers by the sword alone, a tenure altogether different from that of their Málwá neighbours. The ascendancy of the Sikhs in the Punjab trans-Satlej was but brief : Ranjit Singh subdued them one by one. The name of Sikh in the days of the great Maharaja was a title of honour, opening to its possessor the door of military service.

The back-bone of the Sikh people is the great Jat caste, divided and sub-divided into numerous clans and tribes, who, descendants of Rajputs, emigrated to the Punjab from Central India. The Jats are thoroughly independent in character, and assert personal and individual freedom, as against communal or tribal control, more strongly than any other people. Although ready to fight on occasion, they are not of a cruel or vindictive disposition, and are most successful, patient and enduring cultivators. The virtues of the Jats are identical with those of the Sikhs, who have come out of this caste, and the new creed has added a more ardent military spirit, which is the principal tradition of the creed. The Sikh is a fighting man and his fine qualities are best shown in the army, which is his natural profession. Hardy, brave, and of intelligence ; too slow to understand when he is beaten ; obedient to discipline ; attached to his officers ; and careless of caste prohibitions, he is unsurpassed as a soldier in the East, and takes the first place as a thoroughly reliable, useful soldier. The Sikh is always the same, ever genial, good tempered and uncomplaining ; as steady under fire as he is eager for a charge : he possesses a

keen knowledge of the value of money, and a love of saving : when well and sufficiently led he is the equal of any troops in the world, and superior to any with whom he is likely to come in contact.

Nanak.

The spread of the Sikh religion naturally follows more or less in the footsteps of its Gurus. Nanak, the first Guru, was born in the Sharakpur tahsil, of the Lahore district, at a place now called Nankhana, and died at Dera Baba Nanak, in the Gurdaspur district. The Sharakpur tahsil mainly consists of Nanak Panthis, or what one might class as the peaceful Sikhs, in comparison with the Singhs, who are very scarce there. Nanak's influence is less in Gurdaspur, which is too close to the sacred temple at Amritsar not to be affected by its changes of religions. This was founded by Guru Ram Das, the fourth Guru, and has ever since been the acknowledged head-quarters of the Sikh religion; hence the Lahore and Amritsar districts are Sikh districts, the former Sikhs being now Singhs.

Ram Rai.

Ram Rai, the rebellious son of Har Rai, the seventh Guru, after breaking away from Sikhism, settled in Dehra Dun, where he started a sect of his own, teaching his disciples, who were called Ram Rai, not to bow the head before anyone but himself, and not to worship any god or goddess but himself. He was excommunicated by Govind Singh, and died in the Dun, the name Dehra, a shrine, and Dun, a valley between two mountains, implying

Govind Singh.

the valley of the shrine. Govind Singh, the tenth Guru, had his home at first in Anandpur, in the Hushiarpur district, and Kesgarh, where he initiated the ceremony of the pahul, is there ; but after his first fight he was driven from Anandpur, and his two sons were captured and buried alive at Sirhind, a place for ever after held as accursed by all true Sikhs. Govind Singh fled to the deserts south of the Satlej and finally settled at Talwandi, in Patiala territory, now known as Damdama, (a breathing place, or place of rest from dam, a breath), now a great Sikh centre. Bhatinda, also, in the same state, is another of his Damdamas. He fought one of his numerous battles against the Muhammadans at Muktsar, in the Ferozepore district, where he promised all who fell, mukt, or exemption from transmigration, hence the name. He was finally murdered by a Pathan follower at a place called Naderh, in the Deccan, on the river Godavery, where he had travelled with some disciples. This place is now known by the Sikhs as Abchnagar, or city of departure, and has a celebrated shrine, where the original Granth Sahib is deposited, and various weapons supposed to

have belonged to the Guru. It is a very sacred place of pilgrimage for Sikhs and is annually visited by large numbers of them.

The Sikhs of Hushiarpur, after the Guru's defeat and departure, rapidly relapsed to Hinduism, but Patiala, Ferozepore and Faridkot are all true Sikh districts.

The military successor of Govind Singh was one of his disciples, called Banda, apparently not a Singh, a man of great energy and ^{Banda.} some military talent, who defeated the Muhammadan troops on more than one occasion and ravaged the country of the Bari Doab. He was captured in 1716 and put to death.

During the successive Afghan invasions, the Sikhs gained greater confidence and power in fighting and formed themselves into confederacies, or misls, in which a number of robber chiefs agreed to follow and fight under the orders of one powerful leader. They seized and occupied Lahore and rebuilt Amritsar and the sacred tank of the temple, called the tank of the water of Immortality. The first stand of the khalsa against a regular army was in 1761 and they received so much confidence from their defeat, that the following year they conquered the then Muhammadan province of Sirhind and put on a secure basis the great chiefships of the Cis-Satlej. In these fights the chiefs of the Cis-Satlej and the leaders of the Manjha Sikhs combined. At the time of the birth of Ranjit Singh, the Sikh misls were twelve, namely, the Ahluwalia, ^{The Misls.} the Bhangi, the Kanheya, the Ramgarhia, the Sukar Chakia, and the Nakkais north of the Satlej, and the Phulkian, the Singhpuria, the Karora Singhia, the Nishania, the Dulelwalia and the Shahids south of that river. The Phulkian were the native States of Patiala, Nabha, Jind, &c.; ^{Phulkian.} the Ahluwalia were the State of Kapurthala. between the Satlej and Ahluwalia. Beas; the Bhangi were in the Amritsar district; the Kanheyas in the ^{Bhangi.} Amritsar and Gurdaspur districts; the Ramgarhias were in ^{Kanheya.} Amritsar ^{Ramgarhia.} and the neighbouring districts, they built the fort at Amritsar; the Singh- ^{Singhpuria.} purias held portions of Ludhiana, Narpur and Jallandar and the north-west portion of the Ambala district; the Krora Singhias held land be- ^{Krora Singhia.} tween the Jumna and Makanda rivers; the family now ruling in the State of Kalsia were the principal members of the misl. The Nishanias, ^{Nishania.} so called from the nishan or banner of the phalsa, were never of much consequence, they held land in the Ambala, Liddaran, Sháhábád, Amloh and other districts. The Sukarchakias, famous not from the amount of ^{Sukarchakia.}

their original possessions, but because Ranjit Singh came from that misl, had their headquarters in the Gujranwala district, they were descended from Jat Sansis from near Amritsar, one of whom seized several villages in Gujranwala in 1730. The Dulelwala held a great portion of the upper Jallandhar Doab and the northern portions of Ambala and Ludhiana, with some estates in Ferozepore. The Nakkais inhabited the Nakka country between the Ravi and Satlej in the south of the Lahore district, the word "nakka" means border, edge. Never a powerful confederacy, but the Jats of this part of the Punjab are notoriously brave, and from the earliest time the district has been inhabited by robber tribes. They acquired territory in Gogaira, Kasur, Chunian and Sharakpur. The Shahids were rather a religious than a military body, the founder was the mahant or head of the shrine at Talwandi (Govind Singh's Damdama) and they got estates about Rania, Khari and Jaroli.

The Khalsa.

The Sikh army known as the Khalsa consisted for the most part of cavalry, the infantry was considered an inferior branch of the service, the only infantry enjoying any respect being the Akalis. The Sikh weapon was the sword. They possessed scarcely any artillery, and it was a branch of the service hated by every true Sikh. The Sikhs were always a hard drinking race. The Jat Sikh of to-day is still as impatient of education, as slow witted, as simple in his habits and ideas as when

The Army of
Ranjit Singh

Ranjit Singh formed him into a semblance of a nation. With Ranjit Singh the cavalry ceased to be the most important arm and the infantry became the favourite service, well disciplined and steady, though slow in manœuvring. Their endurance was very great and a whole regiment would march 30 miles a day for many days together; on foot the Sikh is the bravest and steadiest of soldiers; the artillery was mostly Muhammadan. The Maharaja's army was recruited from the Manjha, he ravaged and would have seized the Cis-Satlej provinces had not the British Government interfered. The Sikhs were never fond of hill fighting.

Districts.

The qualities and dispositions of Sikhs vary very much according to their districts. Therefore in choosing ground to recruit from this should be borne in mind, and stress be laid on the tehsils or sub-divisions of districts from which recruits be taken. I append here a list of tehsils with their districts and have endeavoured to roughly show their

value as recruiting ground, taking into consideration both the quantity and quality of the Sikhs in them, this is of course very rough and merely approximate.

District.			Tehsils.		Value.
Amritsar	..	..	Amritsar	..	Very good.
			Tarn Taran	..	Do.
			Ajnala	..	Fair.
Lahore	..	..	Lahore	..	Very good.
			Kasur	..	Do.
			Chunian	..	Good.
			Sharakpur	..	Bad.
Ferozepore	..	..	Ferozepore	..	Very good.
			Moga	..	Do.
			Zira	..	Do.
			Muktsar	..	Fair.
			Fazilka	..	Bad.
Ludhiana	..	..	Ludhiana	..	Good.
			Jagraon	..	Very good.
			Samrala	..	Fair.
			Patiala	..	Good.
Patiala	..	..	Amargarh	..	Very good.
			Phul	..	Do.
			Sangrur	..	Good.
			Punjour	..	Fair.
			Anahadgarh	..	Do.
			Karaingarh	..	Do.
			Nabha	..	Good.
			Faridkot	..	Very good.
			Jalandhar	..	Fair.
Jalandhar	..	..	Nakodar	..	Good.
			Phillour	..	Fair.
			Nawa Shahr	..	Do.
			Kapurthala	..	Good.
			Gurdaspur	..	Bad.
			Batala	..	Fair.
			Shakargarh	..	Very bad.
			Pathankote	..	Do.
			Malerkotla	..	Good.
Hushiarpur	..	..	Hushiarpur	..	Bad.
			Dasuya	..	Very bad.
			Gharshankar	..	Bad.
			Una	..	Very bad.
			Gujranwala	..	Good.
Gujranwala	..	..	Hafizabad	..	Do.
			Wazirabad	..	Fair.
			Ambala	..	Poor.
Ambala	..	..	Rupar	..	Bad.
			Kharar	..	Do.
			Naraingarh	..	Do.
			Pipli	..	Very bad.
			Jagadhri	..	Do.
			Jind	..	Fair.
Jind	..	..	Jind	..	Fair.
Kalsia	..	..	Kalsia	..	Bad.

District.			Tehsils.			Value.
Sialkot	..	..	Sialkot	..	..	Very bad.
			Raya	..	..	Fair.
			Pasrur	..	..	Do.
			Zafarwal	..	..	Very bad.
			Daska	..	..	Fair.
Hissar	..	..	Hissar	..	..	Very bad.
			Hansi	..	..	Do.
			Bhiwani	..	..	Do.
			Sirsa	..	..	Bad.
			Fatehabad	..	..	Do.
Gujrat	..	..	Gujrat	..	..	Very bad.
			Kharian	..	..	Do.
			Phalia	..	..	Do.
Karnal	..	..	} Tehsils unnecessary	..	..	All very bad.
Montgomery	..	..		
Shahpur	..	..		
Jhelum	..	..		
Rawulpindi	..	..		
Rohtak	..	..		
Gurgaon	..	..		
Delhi	..	..		

Manjha.

The Manjha proper consists of only the centre portion of the land between the Beas and Ravi, *i.e.*, the tehsils of Amritsar, Tarn Taran, Kasur and parts of Lahore and Chunian. (By the classification introduced soon after the Punjab was taken over, all the country north of the Satlej, or as it then was trans-Satlej, was considered to be Manjha and all south of the Satlej or Cis-Satlej was Malwa, this though simplifying matters is very misleading and incorrect.)

The whole of the country between the Beas and Ravi is called the Bari Doab (Bari being made of the first letters of the two rivers which water the country there).

Doaba.

The country between the rivers Beas and Satlej, *i.e.*, Kapurthala, Jalandhar, and Hushyarpur is known as the Doaba, the lower part being the Jalandhar Doab.

Rechna Doab.

The country between the rivers Ravi and Chenab is called the Rechna Doab.

Chaj Doab.

That between the Chenab and Jhelam is the Chaj Doab.

Malwa.

The Malwa is all the country south of the river Satlej and includes Ferozepore, Patiala, Ludhiana, Nabha, Jind, Malerkotla, &c.

The various dialects of the Punjab are the Manjha, which is the standard type of the language, the Malwa, the Pahari, spoken by the hill people, the Pachhada spoken by the people west of the Ravi, and the Potwari spoken by the Jhelum and Pindi people.

The favourite recruiting ground of Maharaja Ranjit Singh was the Manjha proper.

Roughly the characteristics of the Sikh people of the various tracts above-mentioned are as follows:—

The men of the Manjha are, by nature, very hardy. Though the average of them is smaller physically than the average of the Malwa Sikhs, they are often met with of very powerful physique, they are very hard and full of work, inclined from their antecedents to habits of *looting*, cattle lifting, and rough play, they are not perhaps so quiet and amenable to discipline as Sikhs of other parts, they can carry great weights and are of a fearless and independent spirit. The Manjha recruit will show more coolness and freedom from nervousness when raw and before he has become accustomed to the British officer than any other Sikh recruit, he ranks equally with the Malwa as the best in quality of the Sikhs for military purposes. The people of the Manjha will tell you that the water of the Manjha breeds courage. Though comparatively a small tract of country, the Manjha gives more men to the service than any other tract and parts are really military colonies. The people of the Manjha have a reputation in the Punjab for lawlessness and courage not confined to the Sikhs only.

The Sikhs of the Gujranwala district resemble the Sikhs of the Manjha in characteristics, and are closely allied to them, but not being numerous they require careful recruiting.

The Sikhs of the Malwa are the most numerous of any class, this tract being very extensive, they are big men, handsome and perhaps more typically Sikh in appearance than any other class, and a higher standard of size can undoubtedly be maintained for Malwa recruits, the supply being more than ample at present. The Malwa Jat surpasses the Manjha in prudence and thrift and is a better cultivator. The Malwa Sikh is less orthodox and more inclined to Hinduism, the southern parts of Malwa show little of the Punjabi type and a good deal of the down country.

The Sikhs of the Doaba are of a much softer type, they are absorbed in cultivation, for the Doaba is exceedingly fertile, to have

leisure for much else. Their Sikhism is very diluted by Hinduism. The best of this class are to be found along the Beas and Satlej, that is, in the southern half of Kapurthala, and the tehsil of Nakodar, where they intermix with the Manjha and Malwa; the Doaba is malarious and spleen is common; the constitution of the Doaba Sikh is not apparently so good as that of the Manjha and Malwa Sikh. In the northern parts of the Doaba, recruits should be very carefully selected, as the quality is very poor.

Of Bari Doab.

The Sikhs of the Bari Doab, north of the Manjha proper, gradually lose the characteristics of the Manjha as they get further north and in numbers and quality diminish and are replaced by the Hindu. The tehsils of Ajnala and Batala, bordering on the Manjha, are the pick of this part.

Of Rechna Doab.

In the same way the Sikhs of the rest of the Rechna Doab vary in proportion to their distance from the Ravi and nearness to the hills and require very careful selection. The tehsils of Raya and Pasrur ranking the best.

The whole of the sub-montane tract running through Ambala, Hushyarpur, Gurdaspur, Sialkot and Gujrat is very poor Sikh recruiting ground, both for quantity and quality. Ambala, though part of the Malwa, is too far east, and the type is variable, and though good Sikhs can be got, descendants of former jagirdars, they require very careful and discriminate selection.

Jat Sikh tribes.

I will now give a list of the tribes of the Jats from whom sprang the Sikh, these are typical Jats of the Punjab, which include those great Sikh Jat tribes, who have made the race so renowned in recent history, occupying the central districts of Punjab, the Upper Satlej and great Sikh States of the eastern plains. The list is as complete as I have been able to make it, but, as I said before, is far from perfect. I have classed them as of two kinds. The true Sikh tribes and those who, though furnishing a certain number of Sikh converts to that religion, are for the most part of a different religion; for easier reference I have repeated the list without the descriptions in the Appendix.

Sidhu.

(1). The Sidhu, this is the largest in numbers, the Sikhs of this tribe numbering well over 100,000, and perhaps the most blue-blooded of all the Sikh tribes. From it sprang the great Phulkian families of Patiala, Nabha and Jind and from its largest mûhin or sub-section the Barar, frequently called the Sidhu-Barar, the family of Faridkot,

this tribe is chiefly to be found in the Malwa, its head-quarters lying in Ferozepore, Patiala, Faridkot and Nabha, but it is also to be met with in Lahore, Amritsar and the Doaba. In quality the Sidhu cannot be beaten. There are 24 mûhins or sub-sections to this tribe, of which I give the names of 21 :—

Achal	Dará Ke	Mano Ke
Amun Ke	Hari Ke	Pahlo Ke
Aspal	Jaid	Rathaia
Bandhâti	Khilria	Ratia
Barar	Khokar Ke	Sahu Ke
Bhalin	Maharaj Ke	Sara
Bhukan	Mahramia	Ugar Ke

(2.) The Sandhu, or Sindhu, is the next largest in numbers, Sandhu. the Sikhs being 100,000 in numbers, this is essentially a Manjha tribe and the most important one—the men are the pick of the Manjha. Its head-quarters are in the Manjha and three-quarters of the tribe are to be found in the Amritsar and Lahore districts. The great tract of country lying along the border between the two districts and right across the heart of the Manjha being inhabited by this tribe. It possesses all the best qualities of the Manjha, it is also to be found scattered in small portions along the upper Satlej, and in Ambala, Sialkot, and Gujranwala. It has 84 mûhins, of which I give the names of 79, viz. :—

Achal	Dhanjar	Kálkh	Mór
Adese	Dhart	Kalse	Motal
Aje	Dhone	Kamá	Pade
Ajít	Dhonká	Kamb	Parat
'Arák	Gane	Kan	Pathru
Asal	Ganral	Khir	Pato
Aso	Gaur	Kolsi	Pirtheay
Aude	Ghir	Koru	Rato
Ausákh	Ghóte	Kote	Sáktih
Awre	Gole	Lakhan	Samsi
Bagá	Gurná	Lode	Satho
Bakal	Hare	Lone	Satra
Baro	Harsal	Mahár	Sech
Bambe	Jag	Mane	Sheikh
Bhára	Jara	Manjar	Tángh
Bhone	Jarán	Mapál	Tángrá
Bucho	Jim	Maráte	Thathi
Danjal	Julke	Maráwe	Wahir
Depál	Kalch	Matu	Waláij
Der	Kale	Mokal	

The other four are by caste other than Jat, but who claim the Sandhu as their tribe. I give the name of one that I have got hold of, *viz.*, Chih, by caste Kamboh.

Gil.

(3.) The Gil, not much less numerous than the Sandhu, and almost as important, they are to be found equally in the Manjha and Malwa, in Amritsar and Ferozepore, scattered portions also being found along the Beas and Satlej and west to Sialkot; they are of excellent quality; there are said to be 12 múbins. I give the names of 3, *viz.* :—Sher Gil, Vairsi Gil, Wadan Gil.

Dhillon.

(4.) The Dhillon, some 50,000 are Sikhs. They are widely distributed, but the majority are to be found in Amritsar and Gujranwala; it is said to have 70 mubins, of which 61 are of the Jat caste and 9 of other castes. I give 8, *viz.* :—

Báj	Bhoje	Dhand	Sáj
Bambe	Chob	Mátal	Sanda

but Chob is of Chuhra, or sweeper caste, who assert that they are Dhillon by tribe.

Dháriwál.

(5.) The Dháriwál, or Dhániwál, or Dháliwál, about the same in numbers as the Dhillon, are chiefly Malwa, the majority living in the Ludhiana, Patiala and Ferozepore districts—along the Satlej—the family of Dholpur belongs to this tribe—múbins are—Mani Udai.

Chahil,

(6.) The Chahil, some 30,000 are Sikhs, are widely distributed; the majority are Malwa living in Patiala and Ludhiana, but they are also found in Amritsar, Gurdaspur, Gujranwala, and Sialkot.

Mán.

(7.) The Mán, some 25,000 Sikhs, with the two tribes of Bhular and Her, call themselves Asl, or original Jats, and not descendants of Rajputs as the other Jats are, their home is the northern Malwa, but they are widely distributed and are found in every Sikh district. Many leading Sikh families belong to this tribe; it has a great reputation for producing brave and faithful men.

Bhular.

(8.) The Bhular, or Bhullar, some 20,000 Sikhs, their original home was the Malwa, but they too are widely distributed, being

A proverb—
“Sikh howay
toh howay GIL—”

found on both sides of the Satlej between the Manjha and Malwa, in Kapurthala, on the Beas and in all the Sikh districts.

(9.) The Her, under 10,000 Sikhs, mostly in the Doaba, in Her. Jalandhar and Hushiarpur districts, but also scattered in other parts, named also Purewal.

(10.) The Randhawa, some 25,000 are Sikhs, but the majority of the tribe are Hindus, and consider themselves Rajputs. The majority of the Sikhs are in Amritsar and Gurdaspur, they have a good reputation for courage, their name (Ran, war, and dhaurna, to run) implying eagerness for war. Randhawa.

(11.) The Virk, under 20,000 Sikhs, chiefly in Gujranwala, but some also in Lahore, they are of good quality. Their chief múhins are Jair, Jopur, Vachra. Virk.

(12.) The Aulakh, some 10,000 Sikhs, are chiefly found in the Manjha in Amritsar, but some are west of the Ravi. Aulakh.

(13.) The Sohal, about one-third, or 10,000, of the tribe are Sikhs, found in Amritsar and the Doaba, but also scattered in other districts, four múhins, viz., Deo, Guru, Máhech, Mángat. Sohal.

(14.) The Pannun, under 10,000, are chiefly in the Amritsar district, south of Tarn-Taran, where there are some 40 villages of this tribe. Múhin, Bhangu. Pannun

(15.) The Bal, a small tribe, mostly in the Manjha and Doaba. Bal.

(16.) The Sekhon, a small tribe in the Amritsar district, some in Lahore also, Múhin, Báth. Sekhon.

(17.) The Sán sis. A small tribe near Amritsar, who have given several leading families to the Sikhs, including that of Maharaja Ranjit Singh, said to be allied to the gipsy tribe of Sán sis and bear a somewhat doubtful character. Sán si.

(18.) The Garewál, some fifty villages in the Ludhiana district, are a good stamp of Sikh. Garewál.

The following tribes, though they undoubtedly furnished converts to Sikhism in the time of Guru Govind Singh and have among them Sikhs of good quality, have so few Sikhs compared to other religions

Non-Sikh
tribes.

in their, ranks, that they cannot well be described as Sikh tribes ; class them as Jat tribes, that have Sikhs in them.

- Bains.** (1.) The Bains, really Rajputs, a few only are Sikhs, mostly in the Doaba, in Hushyarpur.
- Bajwa.** (2.) The Bajwa, or Bajju, only a few are Sikhs, mostly in Sialkot, some in the Manjha.
- Chima.** (3.) The Chima, one of the largest Jat tribes in the Punjab, mostly Muhammadan, mostly in Sialkot and Gujranwala, very few are Sikhs.
- Goraya.** (4.) Goraya, chiefly Muhammadan, found in Gujranwala and Sialkot. A small proportion are Sikhs, Muhin Ghumman.
- Hinjra.** (5.) The Hinjra, really Gujars by caste, are chiefly Muhammadan, mostly in Gujranwala, a small number are Sikhs.
- Kahlon.** (6.) The Kahlon Jats, living in Gurdaspur and Sialkot, only a small proportion are Sikhs ; chiefly Hindus, Muhins. Achal, Bannah, Jodh.
- Varaich.** (7.) The Varaich, A large Jat tribe, chiefly Muhammadans, in Gujrat and Gugranwala, a few are Sikhs.

The author has omitted to mention the famous "CHUTTHA" tribe

Other tribes, some of which are really Muhins, amongst whom Sikhs are to be found, are—

Aujle	Hundal	Padál	Surah
Bagri	lthwál or Uthwál	Pawánia	Tatle
Bhoperai	Kang	Phatal Saijha	Upal
Bhutar	Khaire	Singh da	Viring
Bhuttar	Khose	Raja	Wádale
Chine	Kohar	Ratoal	
Dhindsa	Kulár	Sahi	
Gandhi	Mahil	Súmra	

Other suitable Sikh castes.

Of those other castes who are also to be found among the Sikhs, I add a brief notice, commencing with those whose qualities make them fit for soldiering.

- Khatri.** (1.) The Khatri are chiefly traders, some few are cultivators, a very small proportion of this caste are Sikhs, some 12 per cent in all, the remainder being Hindus. The hereditary priests of the Sikhs

were of this caste, the ten Gurus being Khattris, by caste of the Bedi and Sodhi tribes, hence Khattris of those two tribes are strict Sikhs, and make good Granthis for regiments; they make good soldiers too, and many enlist in the native cavalry. Ranjit Singh had one or two able generals of this caste, and many able administrators. The best district perhaps to recruit them from for service is the Gujranwala. The chief clans are the Marhotra, or Mahra, the Khamne, the Kapur and the Seth. Bedis have charge of the shrine at Dehra Baba Nanak in Gurdaspur. Sodhis of the shrine at Anandpur, and Gurdwara Khesgarh in Hushyarpur.

There are Khatri Sikhs among the Pathans, notably in Tirah, they are also to be found in the Swat valley, and besides being valuable to class Sikh regiments for their knowledge of Pushtu, they are very fair quality.

(2.) The Labana, carriers by profession, but many of them have settled down to agriculture, one-third of them are Sikhs, they are men of good physique, hardy and enterprising and make good soldiers. One Sikh regiment possesses 1 company of them, and the three Pioneer regiments enlist them, they are chiefly to be found west of the Ravi in Gujranwala, Sialkot and Gujrat, along the Deg stream, which flows through the Sharakpur tehsil of the Lahore district, are villages of them, who settled down to agriculture in the time of Ranjit Singh. Labana.

(3.) The Tarkhán, carpenters by profession, also called Ramgarhias from the famous Ramgarhia misl started by a Tarkhán Sikh. Tarkhán. Many of them have settled down to agriculture, half the Hindu Tarkháns of the Punjab have become Sikhs, *i.e.*, 20 per cent. of the whole, the rest being Muhammadans. They are quicker and more intelligent than the Jat and with less backbone, so that it is as well not to have too many of this caste, but a small number are well worth having as carpenters. They can rarely be persuaded to enlist on sepoy's pay, as an average carpenter can make Rs. 20 a month in his village. They are very equally distributed throughout the Sikh districts, and their characteristics will generally be those of the district. Every village has its carpenters, essential for the repair of ploughing instruments, wells, &c. Here and there are whole villages of Tarkhán agriculturists turned zamindars; they have various tribes among them.

Kamboh.

(4.) The Kamboh, is agriculturist by profession, but ranks below the Jat, however when asked his caste now-a-days a Kamboh will always say he is a Jat, just as a Jat when asked will answer that he is a zamindar, which he considers as conclusive, not considering it necessary to add that he is a Jat, as all true zamindars are Jats. The Kambohs are 25 per cent. Sikh, 25 per cent. Hindu and the remainder Muhammadan, the whole number of Sikh Kambohs is not 50,000 ; they are men of good physique, large and strong, and are well worth enlisting in small numbers, having many of the good qualities of the Jat ; they are most numerous in Kapurthala, where a large tract is inhabited by them, and in the Manjha, their clans are—

Dahut	Jhande	Sande
Jammun	Jansan	Thind
Jaura	Mahrok	Unmal

Kalál.

(5.) The Kalál, by profession wine-sellers, but most of them now-a-days are agriculturists, often called Ahluwálias, from the famous misl of Ahluwália, started by a man of this caste, and now the ruling family of Kapurthala, some 20 per cent. are Sikhs, 40 per cent. Hindus, and 40 per cent. Muhammadans. They make good soldiers, but are not numerous, and are scattered through the Sikh districts ; those of Patiala, the Manjha and Kapurthala are probably the best quality, they are sometimes called Neb.

Rámdásia.

(6.) The Rámdásia, or Sikh Chamiár, by profession leather workers, but now all weavers, of this very numerous caste, some 10 per cent. are Sikhs, chiefly to be found in the Malwa and Doaba, where he is the field labourer ; in the Manjha the Chuhra replaces him ; being an outcast, he is not suitable to ordinary regiments, but in the Pioneer regiments, where he is enlisted, he has proved a good soldier.

Mazhbi.

(7.) The Mazhbi, or Sikh Chuhra, by profession sweepers, some 9 per cent. of this very large caste are Sikhs, but the majority cannot be called Mazhbis ; the true Mazhbis, or descendants of the family of Chuhras, admitted to Sikhism by Guru Govind Singh, are not numerous, and it is more than doubtful whether he can supply the required number of recruits for the three Pioneer regiments, and recent Chuhra converts to Sikhism are frequently accepted and enlisted as Mazhbis,

the value of the true Mazhbi as a soldier has been proved beyond question, he possesses sterling qualities and though small in build, is wonderfully hard and plucky, admitted as he was by Govind Singh to the Sikh religion, and specially honoured by the titles of Mazhbi, or select, and Rangreta, after the brave Rangars, he has all the splendid traditions of the khalsa to inspire him. True Mazhbis are all Sikhs, the home of the old Mazhbis was the Malwa, but small numbers are also in the Manjha, the majority, however, have or are emigrating to the new Government settlement in Gujranwala, and in time their numbers are likely to greatly increase by prosperity and concentration. The home of the Hindu Chuhra is the Manjha, and as Chuhras are strictly speaking counted as of no religion, they have little compunction in changing their religion to suit their personal convenience ; he is of quite a different build to the Mazhbi and can be got of as fine physique as the Jat, for he is the field labourer ; though an outcast when at home he has proved himself to be a good soldier on service ; becoming a Sikh makes little social difference to the new convert, at any rate for some generations, for the true Mazhbi holds aloof from him ; he has been given by the Pioneer regiments who enlist him the misleading title of Malwai to distinguish him ; Malwai is of course strictly speaking a geographical distinction, signifying a man of any caste who belongs to the Malwa, and is unknown in this sense outside those regiments, perhaps it is a corruption of "Malai," "admitted" or "included." In the last ten years the Sikh Chuhras of the Ferozepore district have increased by recent converts to 9 times their former numbers, *i.e.*, from 7,000 odd in 1881 to 64,000 odd in 1891, whereas in Patiala they decreased from 19,000 odd to 5,000 odd in that period. I should add that the true Mazhbi has quite given up the profession of sweeper and taken to agriculture, the Sikh Chuhra has not. The tribe of the Chuhra usually coincides with that of the village he belongs to.

I add here a list of the other castes possessing Sikhs, which, for various reasons, would not seem to be desirable as soldiers.

(1.) The Brahmin, liable to intrigue ; though some have become Brahmin cultivators.

(2.) The Rajput originally refused Sikhism, and therefore has Rajput, not the original traditions of the Sikhs to inspire him ; he is liable also to introduce the feeling of caste. There are many large and

important tribes among the Rajputs, both Hindu and Mahammadan, such as—

Awan	..	Chhadhar	..	Manj
Bhatti	..	Kharral	..	Rahtor
Chauhán	..	Khokar	..	Tarar

Arora. (3.) The Arora, Rora, or Kirár, petty trader and bunniah, quite unsuited in character.

Gujar. (4.) The Gujar, the herdsmen, so few are Sikhs that they are not advisable to enlist.

Ahir. (5.) The Ahir, also herdsmen, the same applies to them as to the Gujar.

Saini. (6.) The Saini, market gardener, inferior in spirit and general qualities ; as he sometimes calls himself a Jat, I append a list of the tribes—

Alagni	Gaddi
Badwal	Hamarti
Badyal	Mangar
Baigal	Pawan
Boli	Salahri

Jhíwar. (7.) The Kahar, or Jhíwar, the waterman and dhooly bearer, frequently the local shikari, though possessing good men among them, they cannot be recommended as a caste.

Sunniár. (8.) The Sunniár, the gold and silversmith, not advisable because of his occupation and tendency to be a money-lender.

Nai. (9.) The Nai, the village barber, quite unsuited in character, and inclined to be an intriguer.

Chhimba. (10.) The Chhimba, the dhobi, also called namabansi, unsuited in character, and from his trade considered of very low caste.

Lohár. (11.) The Lohár, the blacksmith, much looked down upon and unsuited in character.

Kumhiár. (12.) The Kumhiár, the potter, much looked down upon and of very poor quality.

Teli. (13.) The Teli, very few are Sikhs, of low caste and bad quality.

(14.) The Mahtam, vagrants and hunters, are of a very low class, though included as Sudras and of somewhat doubtful characters. Mahtam.

(15.) The Julaha, weaver, Chamiar, leather worker, and Chuhra, sweeper, are outcasts, and therefore must be classed in regiments by themselves, enlisted as Ramdasias and Mazhbis. The outcasts.

In conclusion, let it be noted that though I recommend judicious recruiting from certain other Sikh castes as well as the Jat, both because there is good material available and because it is liable to harm Sikhism, if military service is made the exclusive right of Jat Sikhs and of a few outcasts, still the Jat must ever be the main source for recruits, as he far and away outnumbers the other castes, and possesses as a class qualities which no other caste can claim.

I will now give a short description of each of the Sikh districts.

The Amritsar district, in the Amritsar tehsil is the sacred golden temple and pool of immortality (Amrit meaning nectar and sar the head or fountain); this is the Mecca of the Sikh, in this district are more true Sikhs or Singhs than in any other, it is very thickly peopled, and furnishes more recruits to the native army than any other district, the tehsils of Amritsar and Tarn Taran being more like military colonies than anything else, every Sikh family giving its best youngsters to the service; this district was the home of the Apluwalia, Bhangi, Kanheya, and Ramgarhia misls; Tarn Taran is perhaps the best tehsil and is not quite so over-recruited as the Amritsar tehsil. The people of Ajnala are somewhat softer in character; the following are the Jat Sikh tribes most numerous in the district—

Amritsar district.

Amritsar and Tarn Taran tehsils.

Ajnala tehsil.

Aulakh	Dhillon	Randhawa	Sidhu
Bal	Gil	Sandhu	
Chahil	Pannun	Sekhon	

The Jats of the district are mostly Sikhs, but Muhammadan representatives of all the above tribes are to be found in the district; the only Rajput tribe of any importance is the Bhatti, who are all Muhammadans, and they are chiefly to be found in the lowlands fringing the Ravi and Beas; there are a few Sultanis in the district. There are 142 villages of Gils, 121 of Sandhu, 116 of Randhawa and 140 of Dhillons; in every village that is not purely Muhammadan, Sikhs of good quality are to be got, except in the Ajnala tehsil, where

some Hindu and Munna or Nanakpanthi Sikh villages are to be met with; the Pannuns lie in a cluster immediately south of the town of Tarn Taran, the Sandhus, south of them, in a broad band; there is a very celebrated Sikh temple and tank at Tarn Taran.

Lahore district.

The Lahore district, the chief part of the true Manjha or Májha lies in this district, the home of the Sikh faith, the southern portion of the district is the Nakka: the Sandhus stretch in a band right across the district from East to West. The Sidhus are found only in the extreme south of the district. Arains (a caste of Muhammadan vegetable growers) hold land along the banks of both rivers, but especially in Sharakpur. The Bhulars occupy with the Sindhus the centre of the bar or jungle between Lahore and Kasur, while the Kharrals and Virks are found in the trans-Ravi highlands in Sharakpur; of the nomadic, the principal are the Gujars and Ahirs, both Hindu tribes, possibly aboriginal.

The principal Jat Sikh tribes are—

Bhular		Dhillon		Sandhu
Dhaliwal	|	Gil	|	Sidhu

The Dogars and Kharrals are Muhammadans.

Lahore tehsil.

The Lahore tehsil contains Jats, Rajputs, Khattris, Pathans, Gujars, Aroras, Kambohs, and Labanas, Jats of course predominating. In the zails of

Badhána		Kána Káeha		Niaz Beg
Bhasin	|	Khudpur	|	Raewind
Hallo ke	|	Mani hála	|	Sultan ke

Jats prevail. In Muzang, Lahore and Mian Mir, Arains, as they generally do round large towns. In Shahdarra, are Labanas.

Kasur tehsil.

In the Kasur tehsil, in zails

Dasuwál		Patti		Rajajang
Manihála	|	Púla	|	Sahjra

Sandhu Jats prevail; in Sitoke, Gil Jats; in Kasur, Jats, Pathans, and Kambohs; in Vegal, Bhular Jats; in Jaura, Jats and Kambohs; in Burj Kalan, Musalmans, also in Sultan Shahwala.

Chunian tehsil.

In the Chunian tehsil, in zails

Bahrwal		Bughiána		Chutála		Kanganpur
Bhamba	|	Chorkot	|	Gagga Sarai	|	Killa Daoke
Bhucho ke	|	Chunian	|	Jalloke	|	Mokal

Sandhu Jats prevail ; in Khudian, Kambohs, though of course other castes are also to be found.

In the Sharakpur tehsil, in zails

Sharakpur
tehsil.

Killa Satár Shah	|	Labánwála	|	Sharakpur
Kot Pindi	|	Muríd ke	|	

are Labánas, with some Jats and Rajputs ; in Killa Satár Shah are also Kaláls ; in

Khairpur	|	Maha Devi	|	Tapiála
Mangtanwala	|	Rajpura	|	

are Rajputs and some Jats.

The best thánas in the district are those of Raewind, Amir Shah Khalra, Manáwan, Kasur, Chunian, Kanganpur, Khudian, Kána Kácha, Valtoha, Patti, Sirhali, Súr Singh, Luliani, Púdhanah and Subraon.

The Ferozepore district has five tehsils, Zira, Ferozepore, Moga, Muktsar, and Fázilká. There is also an outlying group of thirty-seven villages to the south of Moga, called Maharaj ilaka, and a smaller group of Chhirak and five other villages in the centre of Moga, which belong to the Kalsia State, *i.e.*, are the property of the head of that State.

Ferozepore
district.

The river side from about 6 miles below Ferozepore to the southern limit of the Muktsar tehsil forms the jagir of the Nawab of Mamdot, a Pathan family who once owned Kasur, in the Manjha. The cultivators of the river side tract, called the Bet, are nearly all Muhammadans and of the upper plateau in Moga, known as the Rohi or firm land, nearly all Sikh Jats. In the Mudki plain Sikh Jats are in the majority, but there are many villages of Muhammadans. There are more Sultani Sikhs in this district than in any other, but the whole number is only 14,000, the Ludhiana district coming next with 7,000. The Dháliwáls, to whose clan the Dholpur Raja belongs, have long been established at Kángar, now in Patiala territory. The Gils spread over the west of the Moga tehsil. The Sidhus came up from Rajputana ; one sub-section, the Sidhu Barars, gained a footing in the south of the Gil country : the Raja of Faridkot is of this branch. Another sub-section settled at Maharaj, from among whom arose the Phulkian Rajas ; Dogars and Rajput tribes are still prominent in the district. Originally graziers and cattle stealers, they are Muhammadans and call themselves converted Chauháns. The

descendants of Dayál Singh are still jagírdárs of the villages of Labina and Nidhánwála. In the Badheri ilaka the zemindars are Dháliwál Jats. Chuhar Chak is held by the descendants of Sodhi Jowahir Singh. Kot Kapura, Muktsar, Mari and Mudki with Faridkot has Sidhu Barar Jats, who claim common descent with the Rajput Bhattis of Sirsa. At Mukhtsar, Guru Govind Singh was defeated in 1705: he caused the bodies of his followers to be burnt and declared that they had all obtained mukti or final emancipation of their souls, and that whoever thereafter should bathe at this spot on the anniversary of that day should also inherit the same blessed state. There is an annual fair on this account held in the middle of January, lasting three days. Maharaj Bhuchcho, Kot Bhai and Jhumba are inhabited by another branch of the Sidhu Jats. In this district are the chief of Malaud and Maharaj kian family, also the chief of Bhadaur. The ilaka Guru Har Sahai is held by Khatri Sodhis. The following Sikh Jat tribes are found in this district—

Bhular	Gil	Sandhu	Sidhu
Dháliwál (Udaia and	Hari ke Sidhu	Sher Gil (sub-section	Vairsi Gil
Mani sub-sections)	(sub-section	of Gil)	(sub-section
Dhillon	of Sidhu)	Sidhu Berar (sub-sec	of Gil)
	Ma	tion of Sidhu)	Virk

The Sidhus, who are most numerous, occupy the entire west and south of Moga, the Maharaj villages, the greater part of the south of Muktsar, and numerous villages in the sandy tracts of Ferozepore and Zira tehsils. The Sidhu Barars are a rough and turbulent lot, with a good deal of pride. The heir of every Phulkian monarchy makes a religious visit to Maharaj at least once in his life. The Maharaj people are greatly addicted to opium: without the aid of this drug they profess themselves unable to get in their harvest: they are also extravagant and fond of gambling. The Gils do not trace their origin to the Bhatti Rajput stock: all the other Jat tribes, except Bhular and Man, do. The Wadan Gils live about Chhirak, Ghal and Moga. The leading family of Wadan Gils is the Sirdar of Rania. The Sher Gils are mostly in the Manjha and south of Zira and Ferozepore tehsil. The Gils are on the whole the steadiest and most prosperous cultivators of the district, and possess the largest share of the good qualities by which the Malwai Jat is distinguished. They are quieter and more easily contented than the Sidhu Barar and less self-assertive. The

Dháliwáls occupy the south-east angle of the Moga tehsil. The villages of the Udai section are Badhni, Loapon, Lohára, Ransih, Salabatpura and Risoki of the Mani section.

Biláspur	Himmatpur	Sedoke
Dholpur	Máchhike	

The Dháliwál villages have been under cultivation longer than the rest of the district and the population has begun to press. The holdings are small, and the people not so well off as the Barárs and Gíls. They are particularly peaceful and law-abiding; unfortunately the habit of opium eating is spreading. The 12 villages of Khosás, near the junction of the Moga, Zira and Ferozepore tehsils, are Tunwár Rajputs. The Sandhus mostly come from the Manjha, the principal villages being—

Bharána	Manáwan	Waltoha
Chabba	Sirháli	

There are some others in the south of Ferozepore. The Sodhi Khattris of Muktsar own several villages, they are of the family of Guru Har Sahai and trace succession from Guru Ram Das, the fourth Guru.

In the Ferozepore tehsil, in the zails of

Mudki	Ratta Khare
Punjáb Singh	Sulhání

Ferozepore
tehsil.

Sikh Jats prevail; in

Bagge ke Pipai	Khai	Malwál
Ghulám Hussain Wala	Kirian Ilinewala	

Muhammadans.

In Mamdot and Tibbi Kalán, Muhammadans. In Jhok Tahil Singh Mamdot State. and Wábagke, Sikh Jats. In the whole of the Moga tehsil, Sikh Jats Moga tehsil. prevail. In Zira, Sikh Jats and Muhammadan Rajputs and Arains. In Zira tehsil. Muktsar tehsil, in the zails of Guru Har Sahai and Sirwáli Sodhi Muktsar tehsil Khattris in—

Bhagsar	Ghánga Kalán	Jhamba	Kot Bhai
Dodah	Gulabi wala	Kanián wala	Sadar wala

Sikh Jats in Mohan Ke, Khaire Ke, Bagge Ke, and Panje Ke, Dogars, in Khobaya, Wattu Rajputs. In the Fázilka tehsil are chiefly Fazilka tehsil. Rajputs.

Ludhiana
district.

The Ludhiána district has three tehsils, namely, Samrála to the east, Jagraon to the west, and Ludhiana in the middle. In this district are two kinds of Jats, the Jat of the Pawadh, or highly cultivated and irrigated eastern tract (the Samrála tehsil) who is a slave to his land and his work, which has told on his physique and intellect, thrifty to niggardliness, he is not fond of service, and the Jat of the jangal, *i.e.*, the whole tract south-west, including part of the Jagraon tehsil, with Patiala and other territories. In this part instead of the constant drudgery necessary under the high system of agriculture existing in the other part, the cultivator has merely to sow his seed and do what he pleases till the harvest. The Jat of the jangal turns his hands to everything, between sowing and reaping, he carries his grain to Ludhiana to sell, he possesses mental and physical qualities much superior to the Pawádh Jat. The healthiest portion of the district is the jangal villages in the south-west corner of the district. In the uplands the habits of the people are very temperate. In the lowlands the climate is bad. To the east, especially in Samrála, the multitude of Jats or tribes and sub-sections amongst the Jats is very remarkable, even in each village two or three muhins of distinct origin are to be found. To the south and west, villages of the same tribe lie either in groups or within short distances. In the western villages of Jagraon the condition of the Jat is more than one of mere comfort, the houses are superior, a great display of jewellery, etc., is evident. Cattle are of a high class, a common sign of wealth both here and elsewhere is some masonry work about the house, archway built of burnt bricks, etc., and havelis or mansions are springing up. The agricultural population of the eastern part of the uplands is strong in the Hindu and weak in the Sikh element. Sikhism has laid hold on those of the western parts and of the jangal. The Jat population of the Jagraon tehsil is entirely Sikh. The proportion of Sikhs is very small in Samrála. In the Ludhiana tehsil to the east of the Maler Kotla road most of the Jats are Hindus, while to the west and towards the jangal they are all Sikhs. The chief cause of the spread of the Sikh religion into the western parts is, that this tract was always beyond the power of the Muhammadan Emperors, while in villages round Sirhind it was easy to check it. The Jat of the east has little time for religion and the form is of a lower order and more involved in superstition. On the other hand the Jat of the west is independent in his religion, as in everything else, and Sikhism suits him. In the Bet and round the town of

Ludhiana are Muhammadans. Sultanis make up the greater part of the Hindu Jat population. Sultani Sikhs are however few, only numbering some 7,000. Sirhind, a few miles east of the Samrála border, used to be the head-quarters of the Mogul power, and it was there that the wife and two sons of Guru Govind Singh were murdered.

The Sidhu and Gil Jats are settled in the western part of Jagraon. The Garewáls hold 50 large villages near Ludhiana in a group. They are classed as Sahu, or superior, and would appear to have Rajput proclivities in them, as their women are secluded and do not take part in field work, their girls are sought in marriage by the best families of Sirdars and Rajás, they take freely to service. The Gils own 40 villages, mostly in Jagraon, they rank next to the Garewals. The Sidhus own a good many villages in Jagraon. The Dháliwáls own a good many villages about Pakhowal and Jagraon. The Dhillons came here from the Manjha.

In the Samrála tehsil, Hindu Jats and Rajputs predominate.

Samrala tehsil.

In the Ludhiana tehsil in zails

Ludhiana
tehsil.

Bholapur	Gil	Sáhnewál
Dákha	Katáni Kalán	Shánkar
Dhurkot	Latála	Tajpur
Ghungrána	Pakhowál	Umedpur Sanet

are Sikh and Hindu Jats ; in

Badowál

Lalton

Raipur

are Garewals ; in

Baliahwál	Kasábád	Mattewára
Chaunta	Ludhiana	Nurpur

are Muhammadans ; in Butari, are Kalals.

In the Jagraon tehsil in the Bhundri zail are Muhammadans, in the Jagraon tehsil. rest, Sikh Jats predominate.

The Patiala State is the largest of the Sikh States, and includes Patiala State. half the whole of the Malwa district. The description of the Jat of the jangal mentioned in the detail of the Ludhiana district, applies to most of the country in this State lying north of the line of rail which runs through the State and all that part of the State is excellent recruiting ground, including the tehsils of Amargarh, Phul and Sangrur. As one

Tehsils
Amargarh,
Phul and
Sangrur.

goes farther south in this district the quality of the people distinctly deteriorates. The following tribes are most numerous :—

Bhular	Dháliwál	Gil	Sandhu
Chahil	Dhillon	Man	Sidhu

This State does not at present furnish nearly as many recruits to the army as it might. The States of Nabha, portions of Jhind and Maler Kotla, being situated in the state of Patiala, the same description applies equally to them. The following are the best parts of these States, namely, about :—

Akhia	Bhiki	Jodhpur	Kaújlá
Bhaini	Feshapur	Jogá	Langowál
Bhaini Fulta	Hudyaya	Jowarki	Pharwai

Some of the principal Sikh villages are—

Babbanpur	Bhular	Kakarwál	Saron
Banbhura	Bhulowál	Kakrála	Sookaywál
Bhogowali	Dhurah	Phulaberi	

these are near Amargarh and Dhuri ; all the above are Patiala State.

Nabha State.

In Nabha are—

Baburpur	Butlan	Dundrála	Kuneraí	Pharwai
Badhbir	Choti	Mahali Harigarh	Lohat Wádi	Rajgarh
Birdhuri	Dayan	Singhwala Kathu	Mandir	Tanaula
Bruí Mahali	Dagh	Kuba	Nohra	Todarwál
				Upli

In Maler Kotla, which is a Muhammadan State, the following are the chief Jat Sikh villages—

Alipur (Khalsa)	Chakkalán	Dalwán Khurd	Hussainpura	Kanganwál	Mánán
Badecha	Chak Khurd	Dhuler Kalán	Juaner	Kúp	Nathu Heri
Bhogiwal	Chupka	Dhuler Khurd	Jitwál Kalan	Maherna	Pharwai
Burj	Dalwán Kalán	Dhuni Ke	Jitwál Khurd	Manákw	Khurd

Though the ruling family are Muhammadans, there are only 13 purely Muhammadan villages in the State, 16 having part Muhammadan, part Hindu and part Sikh inhabitants ; 87 are inhabited by Jats, Sikhs and Sultanis.

It is little use giving a list of the Sikh villages of Patiala and Nabha, as they are the rule and do not require careful selection. About

Bhiki, Jowarki, Bhaini and Jodhpur are some houses of Mazhbi Sikhs, and the following villages possess Mazhbis—

Bamala	Dal Singhwala	Gurtori
Charanwal	Danikot	Ramdas Lahor

The Faridkot State has a greater number of Sikhs in proportion to its population than any other district, of excellent quality, its chief tribes being Sidhu Barar, Dhillon, Gil, and Sandhu ; all parts of the State are equally good. Faridkot State.

The Jalandhar district has four tehsils, Jalandhar, Nawashahr, Phillour and Nakodar, and the pargana of Phagwara, which belongs to the Kapurthala State ; it is called the Jalandhar, or Bist Doáb, and is the most fertile portion of the Punjab plains ; the strongest and most vigorous of the population are in the villages of Jandiála, Bundála, Bilga Barapind, and Rurkah in the Phillour tehsil ; in Sarih, Shankar, Shahkot, Malsian and Mahatpur, in the Nakodar tehsil ; at Pharála, Jasso Mazrá, Surhala, in the Nawashahr tehsil, and at Chitti, Lallian and Durulli, in the Jalandhar tehsil. The above information has its value, as the district is unhealthy and malarious, which has its effect on the physique of the inhabitants. The district has a very dense rural population. The villages of Jalandhar district.

Bandála	Jandiála	Samriál
Chakandian	Koletah	Bilga in Phillour and
Dasánj Kalán	Rúrka Kalán	Pharsála in Nowashahr

look upon themselves as high caste Jats. The Sikhs are most numerous in Phillour, Hindus in Jalandhar, and Nowashahr, and Muhammadans in Nakodar. The river land is occupied by Gujars and Dogars. The Nakodar tehsil is the only one in which the people are regular Punjabis, in the other tehsils they are more of the Hindustani. The contrast between the ordinary Jat and a Nakodar arain is striking, the latter in his Majla is exactly like a Bari Doab Muhammadan Jat. The principal tribes of this district are Hindu Jats, found everywhere ; Muhammadan Jats are chiefly found to the south-east of Ráhon in the Bet ; Sainis in Nawashahr, some Mahtams in Jalandhar, and Kambohs in Nakodar.

In the Jalandhar tehsil, in zails—

Aláwálpur	Chitti	Durulty	Janeshar
Chakrála	Duriyál	Jalandhar	Kartapur

Jalandhar
tehsil.

Karyana	Lidhran	Talkan
Laroya	Missi	

are Jats, chiefly Hindus. In—

Tajpur and Bharam, Rajputs and Khāmra Awāns.

Nawashahr
tehsil.

In the Nawashahr tehsil, in zails—

Bangah	Mádho	Padhyana	Sarih
Jádla	Malikpur	Pharala	Shekhupur
Jandiála	Mukanandpur	Rahon	
Karyan	Músapur	Raipur	

are Jats, majority Hindus. In—

Jula Majra, Majhaur and Naura, Rajputs ;
in—

Hiyan, Gujars ;

and in—

Bakhsha, Dherian, Nanal Umbiya, and Bakhsha, Rains.

Nakodar
tehsil.

In the Nakodar tehsil, in zails—

Kang Kalan	Malsian
Kang Khurd	Nakodar Bhagat Ram Nakodar Ghulam Ghaus Shákkot

are Jats, chiefly Sikhs. In—

Dumana Kambohs, Sikhs ;

and in—

Kili, Madahpur, Mahatpur, Rains.

Phillour
tehsil.

In the Phillour tehsil, in zails—

Bilja	Jandiala	Nagar
Birik	Kálá	Nurmahal
Bundála	Kot Bidal Khan	Rurkah
Chhokran	Kuleta	Sang
Dhesian	Man	Talwan
Girráya	Moron	

are Jats.

In Phillour, Rains ;

and in—

Surhali, Rajputs, Jats and Brahmins.

Kartarpur, the hereditary residence of the Sikh Guru, a place of considerable interest and sanctity, is in this district, near Jalandhar.

In the Phagwára pargana of Kapurthala, lying to the east of Jalandhar, the following is a complete list of the Jat Sikh villages, 45 in all :—

Baru	Bebáná	Cheru	Dogáh	Khai
Bhakariána	Bholarae	Dhandoi	Gandhiwan	Khanghora
Bháno Ke	Chácho Ke	Dheda	Hardaspur	Khera
Bebali	Chak Preman	Dobeli	Kanjarla	Lakhpur

Mádhopur	Mole	Nihálgarh	Rampur Sansára	Sáhani
Mahat	Nangal	Nimáná	Ranipur	Saprúr
Mahira	Nangalnasir	Phagwára	Rathol	Sarai Jatan
Man	Naurangpur	Phaláh	Rihanâr	Thakor Ke
Manak	Naurangshabad	Purwa	Sadarpur	Wahad

A notable feature of the Sikh villages of this and all the tehsils of Jalandhar is the number of tribes and muhíns found in a single village. I will give two examples out of the above list of villages. The second on the list, Bhákairána, has the following tribes and muhíns represented in it, *viz.* :—

Bains	Dohesi	Sandur
Barang	Khankhan	Tamana
Dháliwál	Manak	Tung
Dhillon	Pote	

The fifth on the list, Bebana, has

Dháliwál	Mandher	Sange
Dhillon	Nijjar	Varaich
Gil		

The Kapurthala State, has a fair number of Sikhs in the southern half of it, the best tehsil is that of Dhilwan, which is on the Beas, where the railway passes through the State. The northern half possesses chiefly Mahtams. The following are the tribes chiefly found :—

Aujle	Chahil	Sandhu
Bal	Dhaliwal	
Bhuler	Dhillon	

This State is the home of the Kambohs, who are chiefly found south of Kapurthala city and in the Nizampur tehsil on the Beas and Satlej. They are mostly Sikhs, and of a good stamp. The following is a fairly complete list of Jat Sikh villages :—

Adhi	Kanuwal	Kohar	Nathuchahil
Aujle	Kasuchahil	Kot Jani Khan	Padal
Badial	Kesarpur	Kot Kirakhan	Pade
Bang Ke	Khang Chelewala	Kotla	Piali
Bhanolangah	Khang Sidarwala	Kular	Puni
Dhaliwal	Kharianwala	Madhere	Raewal
Doan Ke	Khaurwal	Meda	Rajapur
Jati Ke	Khose	Moriwala	Saifabad
Julalpur	Kusrapur	Nal	Sandhu Jatan

Sangola	Sidhuan	Talwandi	Wadale
Sarai Jatandi	Sindhur	Tapai	
Sarakpur	Sujanwala	Tashpur	

In the village of Madhere are three houses of Mazhbis. The Sikhs of the State are of good quality.

Gurdaspur
district.

The Gurdaspur district comprises the sub-montane and upper plain portions of the Bári Doáb and embraces the eastern submontane of the Rechna Doab ; the district is broadly divided into three zones, the hills, the submontane tract, and the plains. The population are not Jat by race or Sikh by religion ; the Sikhs were here either as Barons, or retainers. The Jats hold the whole of the upper or upland (bangar) portion of the Doab, the Muhammadans being more frequent in the upper portion nearer the hills, while in the tehsil of Batala, they are almost universally Sikhs ; a few form strong and united colonies, but the greater number are scattered here and there in detached communities ; almost the whole sub-montane portion of the district is in the hands of the Hindu Rajputs. The Brahmin caste holds 27 villages in the Bári Doáb and 64 west of the Ravi ; the Khatris, 17, Cis-Ravi, 1 Trans-Ravi ; Kambohs and Sainis, 21 Cis-Ravi, 26 Trans-Ravi ; Kaláls, 10 Cis-Ravi, 3 Trans-Ravi.

Gurdaspur
tehsil.

The Randhává are the only large tribe of Jats, it is of Rajput origin. In the Gurdaspur tehsil, in zails

Alúná	Jhabkurá	Panier
Diriwala	Kahnuwan	Sohal
Ghunián Khurd	Kalanáur	Tálabpur
Gurdas Nangal	Kot Santokh Rai	

are Jat Sikhs.

In Awán Ke, Bianpur, and Chaunta, Rajputs.

In Bhaini Mihán Khan, Jagatpur, Mirzapur and Bhero Chechi, Gujars.

Pathankot
tehsil.

In the Pathankot tehsil, all are Rajputs.

Batala
tehsil.

In the Batala tehsil, all are Jat Sikhs.

Shakargarh
tehsil.

In Shakargarh tehsil, in zails Ikuláspur and Karewal, are Sainis.

In Chajwál, Gumtála, Maingri and Masrur, Gujars.

In Baheri, Chaknihala, Chandwál, Daduchak, Driman, Jamwál Jurgal, Ramri and Sukhwál, Rajputs.

In Bhatti and Kotla Afghana, Pathans.

In Ada, Bāsankal, Gurála and Panjee Chohan, Hindu Jats.

At Dehra Nanak, where Guru Nanak died, the majority of the inhabitants are Khatri Bedis. Sri Govindpur is a place of great sanctity amongst the Sikhs, it was founded by Guru Arjan and named after his son, Guru Har Govind.

The Hushiarpur district, has four tehsils, Hushiarpur, Garhshankar, Daúsah, and Una, and a block of villages called talúka Bhunga, owned by the Raja of Kapurthala. Una and part of Dasuah are the hill portion of the district, the rest is plains, the district being nearly equally divided into hills and plains. The Kanheya and Ramgarhia misls held large tracts in the north. In the hills they talk Pahari and the man from the hilly part is easily detected by certain special words he uses and from his peculiar hill twang; nearly the whole of the residents of the hills are Hindus. In the Una tehsil is a preponderance of Hindus; in all the north portion in the hills and in the plains bordering Kangra the people are Hindus. In the northern part of the plains are either Jat Sikhs or Mahtam Hindus. A large portion of the Hindus and Sikhs worship the goddess Devi, called Shahtak, and the worship of saints, such as Sakhi Sarwar Sultan, is common. The majority of the Sikhs are in the Garh shankar tehsil, especially in thana Mahlpur, which is almost entirely composed of villages owned by Jat Sikhs, and these are the best class in the district; in other parts also many of the Jats and Sainis are Sikhs; in Una, most of the Sikhs are found in taluka Jandbari. near Anandpur Mákhowál, the first head-quarters of Guru Gobind Singh. The Sikhs acknowledge that their religious adherents in this district are yearly decreasing, and many of the Sikhs are loose in observance and practice compared with those of other parts, not following closely the traditions of Guru Gobind Singh, not keeping the five Kakkes, not even the Kes; the Sikh Jats of Mahlpur do not practice Karewa, or widow marriage, showing a tendency to Rajput ideas. The principal Sikh shrines are Gurdwára Keshgarh, where Gobind Singh administered the first pahul to his disciples, and originated the Khalsa; Gurdwára Anandpur Sahib, the site of Gobind Singh's former house, the shrine *par excellence* of the Nihang sect, these are the special places where young men are initiated into the

Sikh religion; there are many other Sikh shrines in the district. The principal Jat tribes by position and influence are the Bains of Mahlpur, the Sahotas of Garhdiwála and the Khangas of Budhipind, these three are called Akbári; the principal in numbers are the Bains, the Gil near Laksian, Man near Dhala, Sange near Magowál and Pote near Barián. There are a few Khatri villages in taluka Jandbári and a cluster in Dasuah near Háripur; there are a cluster of Mahtam villages north-west of Garhshankar; and of Sainis near Tándá.

**Hushiarpur
tehsil.**

In the Hushiarpur tehsil, in zails Gurmakh, Ishar Das, Shib Singh, Hira Singh, Manohar, are Jats.

In Fateh Jang, Jhande Khan, Wariam Singh, Kishn Singh, Ghulam Gaus, Muhammad Baksh, Ilahi Baksh, are Rajputs and Jats.

In Ghamanda Singh and Sultan Muhammad, Rajputs.

In Hukma Singh and Jalaludin Khan are miscellaneous. In Ali Baksh, Rajputs and Gugars. In Jowahir, Sainis.

Una tehsil.

In the Una tehsil, in zails Gholu, Hati Singh, Jowahir Singh, Narain, Gobind Ram, Indar Pat, Jumal Singh, and Wariya, are Rajputs.

In Faujdar Singh, Kanshi Ram, Jai Dial, Phina, are Rajputs and Brahmins.

In Thakur Das and Tulsi Ram, Brahmins.

In Rae Ume Chand, are miscellaneous.

In Rae Bidhi Chand, Rajputs and Gujars.

In Ahmad Hussain, Jats and Gujars.

In Rai Shib Chand, Jats and Rajputs.

In Bhagwan Singh, Kanets and Gujars.

**Garhshankar
tehsil.**

In the Garhshankar tehsil, in zail Fattu are Mahtams.

In Achchar Singh, Hira, Nagina Singh, Atta Singh, Hira Singh, are Jats, chiefly Sikhs.

In Ghulam Jilani, Rai Chajji Khan, Sardar Rajunda Singh, Imam Baksh, Rai Fateh Khan, Wazir Khan, Jowahir, Rai Puran Chand, are Rajputs and Jats.

In Jangi and Rai Singh, are Rajputs.

In Faiz Baksh, Rajputs, Jats. and Gujars.

In Bholu, are Gujars.

In the Dasuah tehsil, in zails Fateh Khan, Natha, Singh, Jai Karn, Rai Wazir Khan, are Rajputs. Dasuah
tehsil.

In Bhagu, Sher Khan, Fazl Ahmad, Sultan Muhammad Khan, are miscellaneous.

In Kharak Singh, Rajputs and Khatris.

In Ilm Khan, are Awans.

In Ghulam Nabi, Awans and Rajputs.

In Kalu, Jats and Dogars.

In Sultandin and Faujdár, are Gujars.

In Sherzaman Khan, Pathans.

In Sultan Baksh and Abdulla Khan, Rajputs and Jats.

In Narain Das, Jats.

In Jaiwal Singh, Sainis.

The Bedi Sahib Suján Singh of Una and the Sodhi. "Tikka" Sahib of Anandpur, are the two great Sikh priests of the district.

The Gujranwala district, situated in the upper centre of the Rechna Doab, has three tehsils, Gujranwala (parganaś Gujranwala, Nokhar, Kámoke and Naushahr), Wazirabad (Wazirabad, Ramnagar) and Hafizabad (Hafizabad Vanike, Pind Bhattian, Sukhneke and Shekhnepura). All the tribes of this district are settlers of comparatively recent date; a large proportion of the agricultural tribes are sub-divisions of tribes in Lahore, Sialkot, and Amritsar. The Gujranwala district was among the first in which Sikh dominion was established; it was the birth-place of Sardar Mahan Singh, the father of Ranjit Singh; the Samadh (tomb) of the Sirdar is still to be seen here; here too the Nalwá family lived, the celebrated Sirdar Hari Singh Nalwá, the terror of the Peshawar district, was killed at Peshawar. At Akalgarh and Ramnagar are the houses of a clan of Khatris, from whom came Diwan Sawan Mull of Multan fame. Charrat Singh, Sakarchakia, the grandfather of Ranjit Singh, seized Gujranwala in 1765 and made it his head-quarters. Gujranwala
district.

Gujar Singh Bhangi at the same period made his head-quarters at Gujrat ; Wazirabad fell to Gurbaksh Singh, Varaich and parts of parganas of Hafizabad, Shekhupura, and Naushahr were occupied by Sirdar Bhág Singh, Virk. Hindus and Sikhs are found in the south and east, Musalmans in the north and west.

The Virks hold a broad strip along the south-eastern border of the district. Pindi Bhattian in the south-west is occupied by Bhatti Rajputs, above them come the Lodi Kes, Tarars, and Chattaks.

The northern corner is held by the Chímas, while the centre of the district is in the hands of the Sansis, Varaichs, Haujras, Dhothars and other Jats. The Bhattis are genuine Rajputs. The Chímas, who are chiefly Musalmans, hold 112 villages. The Aulakhs, who came from the Manjha, hold 9 villages. The Varaich, own 41 villages, west of Gujranwala, originally Suraj Bansi Rajputs. The Haujras are one of the aboriginal tribes, chiefly Musalman. The Mán tribes hold 5 villages. The Virks hold 132 villages and hold the whole of the Lahore border for 50 miles, (they are the largest tribe in the district and are of purely Rajput origin) there are many men of influence among the agriculture class in this tribe. The Khatris and Aroras are the bulk of the commercial classes and also hold considerable landed property.

Gujranwala
tehsil.

In Gujranwala tehsil, in zail Arúp, are Chína Jats.

In Firozwala, Buttar Jats.

In Gujranwala, Sansi Jats.

In Miraliwala, Ghoraya Jats.

In Mán, Mán Jats.

In Butala Jhanda Singh, Gondlanwala, and Ladhawala, are Varaich Jats.

In Nurpur, Chahil Jats.

In Jhallan, Dhothar Jats.

In Chubba Sindhuan, Sekhon Jats.

In Batali Khan, Kámoke, Dhillonwali, Malike, Naushera, Karyal, Mangoke, are Virk Jats.

In Eminabad, Khatris.

In Gunnaber, Labanas.

In the Wazirabad tehsil, in zails Chimia and Sohdra are Jats, Wazirabad
Tehsil.
with a mixture of Khattris and Arains.

In—

Abdul Fatehwali	Dhaunkal	Kot Jafar
Ahmednagar	Dhilawar	Saroke
Baddo Ke	Ghakhar	Wauyan Wall

are Chima Jats.

In Jaura are—

Bagri	Ghumnan
China	Nat and Sian Jats

In—

Pindari Kalan	Virpal
Ghayawal	Ramnagar
Kot Harra	Sallo Ke
Noiwala	

are Chatak Jats.

In the Hafizabad tehsil, in zail Vanike, are Tarar Jats, Sayads Hafizabad
Tehsil.
and Bhuns.

In Rani Ke, are Chatak and Khari Jats.

In Kanlo Tarar, are Tarar and Bawari Jats.

In Jalalpur, are Bhatti, Gondal and Bhun Jats.

In Pindi Bhattian, are Bhattis, Gondal and Lodike Jats.

In Gujrana Nan, Kot Nikka and Sukheka, are Bhattis.

In Kasise and Sakhi, are Lodi Ke Jats.

In Kot Sarwar, are Lodi Ke Jats and Bhattis.

In Hafizabad, are Khattris and Hinra Jats.

In Laweri, are Awans, Bhuns, Dhothars and Khattris.

In Kasso Ke, are Bhattis, Hanjras, Khattris and Virks.

In Bhikhi, Chuhar Khana, Kalohe, Mananwala, Mirza, are Virks
and Sayads.

The new settlement of Mazhbis is in this district, in the Hafizabad tehsil, on the Lahore and Shahpur road. A branch railway from Wazirabad now runs there.

A new tehsil, Khangah, has been quite recently made in this district, Khangah
Tehsil.
in addition to the three already enumerated, but I do not quite know its boundaries, so that it is not shown in the map.

The Virks and Sandhus are the best Sikh Jats in this district; the following is a list of the chief villages inhabited by Sikh Virks :—

In the Gujranwala tehsil villages :—

Babhar	Khara	Naushera.
Chabbar	Karial	Phamnia.
Durgapur	Mangoke	Ratali.
Jrainpur	Mari	Santpur.
Kaloka	Mirza	Shekhopur.

In the new tehsil of Khanka villages.—

Babali Kawalgan	Chuhar Khana	Kharal Ke
Bardho Ke	Gujrana	Kharian
Bath	Ishar Ke	Kontianwali
Bhagne	Kaki	Sherokawalgan

All the above are situated in the Kamóke, Khangah and Shekhopur thánas.

Ambala
District.

The Ambala district, has six tehsils, Ambala, Rupar, Kharar, Naraingarh, Pipli and Jagadhri ; Rájputs are fairly numerous in all ; Jats are most numerous in Rupar, Pipli, Kharar, and Ambala ; in Rupar and Naraingarh, Gujars are numerous ; in Kharár and Rupar, Sainis are very numerous. This district is too far east to be desirable, the characteristics of the people being less of the Punjabi and more of the Hindustani type. The Sikhs here were originally Barons and their retainers and the descendants of the retainers are now small jagirdars. I append a list of the villages in which they are to be found ; these are known as the pattidar jagirdars, and are the only Sikhs worth enlisting. The following is a complete list of villages.

Ambala Tehsil.

Villages having 20 Sikh families and over in them :—

Barwa	Resharhari	Shakabad.
Nahaoni	Rupe	
Palkni	Saphira	

Villages having between 10 and 20 Sikh families :—

Bhodyán	Hunmazara	Ráwalán.
Chaudyali	Jharoli	Sambhal Ka.
Dhorála	Mashare	Tharwabajre.

Villages having less than 10 Sikh families :—

Ajaruwar	Khanpur	Pancha Khola.
Akalgarh	Kharnpur Bajre	Patiala.
Alipur	Konkpur	Raepur.
Azmalpur	Mahmudpur	Sabapur.
Chine	Malikpur	Saha.
Dokhire	Naloe	Sunda.
Keshar	Palkni	

Jagadhri
Tehsil.

Balachar	Palkni
Dharmkot	Pirowala
Karkole	Sarawen
Korah Khurd	Sauhora
Marwa Kalan	Thâton

Basatiunwala	Ismailpur	Sukhra Raghyan
Bawa	Jodakjayan	Sukhni
Chule	Macharoli	Tabar
Dinamazara	Makaribpur	
Gharoli	Panjan	

Badi Masághat	Kalsáni	Nágál
Bajre Kalan	Khapura	Pabne
Barkarpur	Kharah brahminan	Parbhaoli
Baknur	Khawah	Partipur
Bildchur	Kishnpura	Ramgarh
Chaknola	Khira brahminan	Rohun
Chaswala	Korai	Salihpur
Dakhól	Kotar Khana	Sankhira
Daryapur	Lakhore	Sanole
Dhanoli	Malikpur	Saroli
Dhar	Mandhere	Shahpur
Dhun	Maroli	Shahpur Ghulam
Haribal Sandha	Meghowala	Derawan
Haska Bahadur	Mulazim palasbaras	Sayadpur Barwalion
Jagadhole	Muradgar	Talákor
Jharoli Khurd	Musana Regran	Tanzar

Ambala	Kazibas	Phoe
Bharti	Kokchur	Rue Chapar
But Gada	Mahal Musalmanan	Saun
Dhanori	Mahal Thundwan	
Jogimazara	Naloe	

Naraingarh
Tehsil.

Biha	Myanpur	Ratoke
Burail	Nigah	Santokhi
Chula	Naurangabad	Sarohire
Korai	Phaloke	Singhpur
Lakhnora		

Villages having between 10 and 20 Sikh families :—

Alipur	Faromán	Pakhopur
Atari	Gadhira	Panjokhara
Badagada	Gulbud Ranj	Patun
Baloega	Khanpura	Sauhora
Chapál	Khungyán	Sikh Gade
Degre	Landrán	Surja
Dhan	Majre	Thatha

Villages having less than 10 Sikh families :—

Abdálapur	Fazalpur	Mamedar
Aujlan	Garalgán	Mirzapur
Bádhere	Ghor	Nadyáli
Baghwala	Golpura	Nahirmazara
Barsun	Harlalpur	Najún
Bashimazara	Haryúl	Panchore
Bewepur	Hote	Raepur
Bháno Khire	Jányál	Raepur Chula
Bhún Mazara	Kajála	Ruparli Dholi
Birkhare	Kalhar Sarai	Rurka
Chandyálwála	Kandála	Sabga
Chumazara	Kanpur	Shahabad
Darwa	Kelon	Shahabpura
Derae	Konkpur	Shawepur
Dhanori	Landyáli	Sithála
Dhoráli	Maharan	Tabar
Fatehguda	Mailbajre	

Villages having only one Sikh family each :—

Bandoke	Kalimazara	Pandore
Búdapur	Kharkole	Rahon
Dahá Keloúl	Mande	Tájikpur
Dhorála	Myanpur	
Hargana	Nigah	

Pipli Tehsil.

Villages having 20 Sikh families and over in them :—

Haroli	Pharoli
Mohra	Shahabad

Villages having between 10 and 20 Sikh families :—

Awn Mazara	Chandere
Bhokar Mazara	Harwa

Villages having less than 10 Sikh families :—

Asar Sarai	Ledah	Raomazara
Barnála	Magori	Raebajra
Chota Kaserla	Malikpur	Rajarpur
Danora	Masana	Sau
Hagori	Mardún	Yekpala
Jowarse	Nurhad	Yarah
Kesarla	Panjo Khara	
Kosara Kahn Singh	Phaloke	

Villages having only one Sikh family each :—

Besantpur	Dadh	Korai.
Bhadori	Golpura	Nagah.
Bhokurbajra	Gupga	Rawah.
Charhatal	Khartoli	Tundla.

Villages having 20 Sikh families and over in them—Barkah, Lakhipur, Sundarwán.

Villages having between 10 and 20 Sikh families :—

Rupar Tehsil.

Bawagada	Gagún	Rurke.
Dafarpur	Moregari	

Villages having less than 10 Sikh families :—

Khorsanpur	Lohri	Rangelpur
Kináwarán	Madobajra	Rupar
Láwarbajra	Ramgarh lohri	Todapur

Villages having only one Sikh family each :—

Belpur	Malikpur
Chatamala	Todarmazara

Villages having 20 Sikhs families and over in them—Ghor, Tewar. Kharar Tehsil.

Villages having between 10 and 20 Sikhs families :—

Bádáliw	Nangal
Biryánala	Balhampur
Lakhnur	Sahabad
Morthala	Sohali

Villages having only one Sikh family each—Ajarána Kalan.

The above villages are contained in zails

Abdalapur	Hemat Singh	Pirowala
Baknur	Karkole	Rae Singh
Balachor	Khanpura	Sahib Singh
Buda Singh	Khushal Singh	Shawepur
Chaknole	Killa Kachá	Thaton
Darwa	Kishnpura	Warm Singh
Dharm Kot	Kosara Kahn Singh	
Ghormán	Madkian	
Hari Singh	Mohan Singh	
Haroli	Palgoran	

The State of Kalsia, situated in the Jagadhri tehsil of Ambala, in Kalsia State. all particulars resembles that tehsil, and the same remarks apply to it.

Sialkot District.

The Sialkot district, has five tehsils, Sialkot, Raya, Pasrur, Zafarwál, and Daska. Rajputs are most numerous in Zafarwál, and Sialkot. There are few Sikhs in any of the tehsils of this district, most are in Raya and Daska, but they are chiefly Nanakpanthis. This district was wrested from the Pathans by two of the Manjha Sikh leaders of the Bhangi misl, and given to their retainers. Ber Baba Nanak, close to Sialkot, and Kotli Fakir Chand, established by Guru Nanak, the latter place on the road from Pasrur to Wazirabad, are the strongholds of the Sikh faith in this district; Ber Baba Nanak contains the Samádh of Mathra Singh, Shahid; Kotli Fakir Chand is the centre of a cluster of Sikh villages, but as said before Nanakpanthi Sikhs prevail. There is a large Sandhu tract, with Vadalah as its centre, of some 50 villages, some of them Hindus and some Muhammadans; the upper valley of the Deg is held by Bajwas, Kahlons and Deos. There are—

179 villages of Bajwás, some Hindus and some Muhammadans.

103 villages of Ghumans.

45 villages of Kahlons.

34 villages of Gorayas.

17 villages of Deos.

21 villages of Sáhri.

Hissar District.

This is one of the most crowded of the Punjab districts. The Hissar district, has tehsils Hissar, Hansi, Sirsa, Fatehabad and Bhiwáni; the only two tehsils possessing Sikhs are Sirsa and Fatehabad, but they are few and not of desirable quality. In Sirsa, Mahtams and Aroras are fairly numerous. This district is too far south to be desirable.

Gujrat District.

The Gujrat district, has tehsils Gujrat, Kharian, and Phália; Sikhs being equally scarce in each; Khatris and Labanas are numerous.

Montgomery District.

The Montgomery district, between the Ravi and Satlej, south of the "Nakka" country; the district was seized by the Nakkai misl; from the earliest time this district has been inhabited by robber tribes; the Sikhs of the district are chiefly commercial; the Sikh jats are mostly Sidhus; Mahtams own 19 villages; Bedi Baba Khem Singh, the lineal decendant and representative of Guru Nanak, has large

Gugera Tehsil. estates in this district. In the Akbar, and Chuchak zails of the Gugera

DISTRICTS—TAHSILS—

GUJRANWALA	GUJRANWALA WAZIRABAD HAFIZABAD (KHANGAH) NEW				
SIALKOT	SIALKOT DASKA ZAFARWAL PASRUR RAYA		RECHNA DOAB		
GURDASPUR	GURDASPUR SHAKARGARH PATHANKOT BATALA	(RECHNA DOAB)			
LAHORE	LAHORE KASUR CHUNIAN SHARAKPUR	MANJHA PROPER (RECHNA DOAB)	BARI DOAB		TRANS SUTLEJ OR MANJHA
AMRITSAR	AMRITSAR TARN TARAN AJNALA	MANJHA PROPER			
KAPURTHALA	KAPURTHALA				
HUSHIARPUR	HUSHIARPUR DASUYA UNA GHARSHANKAR		BIST DOAB OR THE DOABA		
JALANDHAR	JALANDHAR NAKODAR PHILLOUR NAWASHAHR (PHAGWARA) KAPURTHALA				
FEROZEPORE	FEROZEPORE ZIRA MOGA MUKTSAR FAZILKA				
LUDHIANA	LUDHIANA JAGRAON SAMRALA				
PATIALA	PATIALA PHUL AMARGARH SANGRUR ANAHADGARH KARIMGARH PANJOUR				CIS SUTLEJ OR MALWA
NABHA	NABHA				
MALER KOTLA	MALER KOTLA				
JHIND	JHIND				
AMBALA	AMBALA RUPAR KHARAR NARAINGARH PIPLI JAGADHRI				
KALSIA	KALSIA				



tehsil are Sikhs, but they are mostly large landed proprietors, holding the land in jagir. There are Bedis in the Shahpur zail of the Dipalpur tehsil. The district is known by Sikhs by the name of the Sábíwál district.

Dipalpur
Tehsil.]

The districts of Karnal, Shahpur, Jhelum, and Rawalpindi, may be classed as equally bad for Sikhs. In the Shahpur, Jhelum, and Rawalpindi districts, which are Musalman districts, the Sikhs are all of the mercantile castes.

Karnal, Shah-
pur, Jhelum
and Rawul-
pindi District.

In the Rohtak, Gurgaon, and Delhi districts, Sikhs are practically nonaexistent.

Rohtak, Gurga-
on and Delhi.

There are of course Sikhs in the Deccan at Naderh, but these are chiefly devotees at the shrine of Abchalnagar ; there are also Sikhs in the Pathan districts, Khattris by caste, and traders and bunniahs by profession, and they are to be found trans-frontier, in the valleys of Tíráh among the Afridis, and in the Swat Valley, and elsewhere.

CHAPTER VI.

Notes on Recruiting.

THE selection of a recruiting party should be based first on the part of the country from which recruits are required, the tehsil or subdivision of a district being a most useful help in dividing up a district, is strongly recommended as a guide, in classifying recruits according to their general characteristics ; to carry out the above, having settled that recruits are required from certain tehsils, the first consideration in making up the recruiting party would be, that it should consist of men belonging to those tehsils. That they should be men good at enlisting, *i.e.*, plausible men, who are good at talking and sociably inclined, though an important point, should be only secondary to the other. It is important that a recruiter has good clothes to wear, when recruiting. A man who is of good position and well-to-do is of course the best, as he has local influence ; recruiting, that is to say the best and most reliable recruiting, is a purely local matter, and an ordinary recruiter's power of producing recruits is soon exhausted, a month to six weeks being time enough to allow him to look up all the villages he is known in and talk over all the recruits who have any intention of enlisting with him. Recruiters should work in groups of two and threes, never singly. It is very important that the man in charge of the party is a really good man ; if a good native officer is not available, a good non-commissioned officer who has hopes of promotion should be chosen, as much depends on the proper working of the party. A small sum expended in rum, sweetmeats, lassi, etc., to keep recruits from missing their home comforts, when first taken away, is of the greatest assistance. Home sickness and the dislike of the parents to losing their sons are the two chief difficulties that recruiters have to fight. It cannot be denied that the majority of recruits are humbugged into enlisting. Wonderful stories of the delights of service, charming stations, no work, fed on fruit and other luxuries, plenty of pocket money, etc., are the kind of allurements that attract. The future pension is a point that recruits do not care to think about, though it no doubt has its value in the minds of the fathers. You may catch your recruit by the various arts well known to good recruiters, and can keep him for 3 years, but whether you will keep him beyond that period, depends, if he is a Sikh, on two main points : (1) whether he can put by a sufficient sum from his

pay, (this is the most important point with him) ; (2) whether he can visit his home often, (this, too, carries weight and affects recruiting for the Punjab very much, if an annual visit can be managed, and I see no reason why under ordinary conditions it should not be, it is a great point in keeping the Sikh contented).

A secondary, or supplementary way of recruiting, which is of value when the powers of a party in recruiting locally are exhausted, is to attend the various melas or fairs, some of them religious and some commercial, and persuade the young men met with to enlist, this is an old established and well known way of recruiting, and most fairs are attended by one or more recruiting parties ; and no doubt good recruits can be obtained from them, as in many cases, a youngster determines to attend a given fair in order to enlist, either because no recruiting party has come his way, or because his parents refuse permission and so he has to give them the slip ; but the following objections have to be considered in enlisting from fairs, (1) the recruits obtained are not necessarily of any particular tehsil, but come from all parts of the Punjab, (2) they are generally quite unknown to the recruiters, who cannot verify their caste and antecedents, (3) after being fed for perhaps some days, they frequently give the recruiter the slip and cannot be traced ; but though the larger fairs have the above objections, there are small local fairs to which these do not apply.

In connection with the above the vexed point of verification comes in ; the verification of a recruit as to his caste and character at present depends entirely upon the honesty and friendliness of the village lam-bardar or head man of the recruit's village and, though as a general practise it may be fairly correct, still it cannot be absolutely depended on, and it seems to me that where it is not supplemented by the responsibility of the recruiter, it is likely to be faulty ; if the recruit belongs to a part of the country distant from that of the recruiter, it is an almost certainty that the recruiter knows nothing about him and his willingness to be responsible becomes a farce, where however a recruit belongs to the same part of the country, not only as the recruiter but as many other sepoys in the regiment, his caste and character if at first incorrect will very soon be checked and verified after he has joined the regiment for a month or so. Recruiting may be slower if the recruiter is absolutely held responsible, but it will certainly be better.

In continuation of the above, comes the questions put to a recruit in examining him ; tribe is Got, and caste is zát or ját, sub-section of the tribe being múhin or sometimes patti, but frequently a recruit will give his tribe, when asked his zát and will not understand the word Got, though he will answer to his múhin or patti. He will perhaps say he is a zemindar and a Jat and that he ploughs (halwai karta as Hal Wagta) and his hands will certify to this, by the horniness of the palms, but even then he may be claiming to be a Jat without being one, and even without intending to deceive, and should there be doubts owing to his appearance or the tribe he gives, he will possibly on being asked acknowledge to being a Jat Kamboh, or Jat Saini, or even to being a Jat Tarkhan or Jat Brahmin, etc., meaning of course that he has taken to farming, but is not by birth a Jat. The cultivator in addition to his horny palms, has a red hue to his skin, sometimes burnt to almost black. A non-cultivator will have, unless a mechanic, softer hands, and (especially the Brahmin) a yellow hue to his skin. If, too, a Sikh belonging to a good Sikh tehsil, does not give the name of a well known Jat Sikh tribe as his, he is pretty sure not to be a Jat, but some other caste. The cultivation of sugar-cane to any great extent seems to me to give a softer character to the cultivator. The wheat growing districts seem to produce the hardier men. The fact of a man wearing the kes no longer proves for a certainty that he is a Singh, though it pre-supposes the fact, for many Nanak Panthi Sikhs and even some low caste Hindus, wear it now-a-days for ornamentation. The Hindu *dhoti* is commonly worn by all Singhs, and when worn to the feet it generally goes to show that the wearer is a man of respectability and well-to-do, when worn only to the knees, the opposite ; the *kara*, or iron bracelet, is a good sign, though even that is sometimes worn by non-Singhs. If the recruit gives his father's name, without the termination Singh, it, of course, points to the fact that he is at any rate a Munna Sikh, if not a Hindu, however, this in a Sikh tehsil is not so objectionable as in a non-Sikh tehsil. Singhs frequently cut their children's hair now when young, letting them adopt the kes later ; and Singhs even of Sikh districts will trim their beards to improve their appearance, this being really dandyism, but is of course not to be encouraged.

Undoubtedly the best results can be obtained in recruiting when the party is accompanied by a British Officer, as recruits like to think that they will be serving under the officer who enlisted them, it gives

them greater confidence, the party works better under the eye of one of their officers, and much time and fatigue is saved the party by the first weeding out of recruits being done on the spot. An officer who can obtain leave in the cold weather, and wishes to combine duty and pleasure, can get very fair shooting, with great advantage to his regiment, by going with a recruiting party into a good Sikh district; and would, I am assured, be always welcomed by the district Recruiting Officer, whose hands are more than full in the Sikh district. It might be necessary for the recruits to be finally approved by the District Recruiting Officer, this, however, would cause little difficulty. For the benefit of any officer desirous of trying this, I give here some useful itineraries, with hints where to get shooting and also how to obtain recruits. Taking the last point first, how to obtain recruits, the chief thing is how to advertise the fact of the presence of a British Officer, in order to obtain the full benefit of his presence; to do this it is necessary to make airy long halts at good centres and to march slowly, so as to give recruits time to come in, *i.e.*, having fixed on a good centre, halt there at least a week, send out your party in twos and threes to visit all the surrounding villages both for recruits and to notify your presence. Keep with you one or two men, then to give recruits a good excuse for visiting you and also to aid in advertising yourself, have a small *mela*, or fair for games, fix on a convenient day and place and let your party advertise the fact; make the acquaintance of the Zaildar, and if possible of the tehsildar, get them to help, acquaint the thanadar of your intention, and have the drums of the place fixed on for the fair beaten a day or two beforehand, by these means the fair will be well advertised and a good gathering got together. If there happen to be any local acrobats or mountebanks available, enlist their services, a couple of rupees will do it. On the day fixed, get hold of all the head men or local officials to help you and draw up a programme of such events as wrestling, saunchi, flat race, long jump, race for children, three-legged race, etc., etc., and give small prizes to the first and second winners. Whilst this is proceeding your men should be on the look-out for recruits. A sum of Rs. 10 to Rs. 12 is ample for a small fair of this kind, including something to the drummers, who should be present to add to the row and encourage the competitors. In the interval you can employ the time shooting, and visiting any good villages you happen to come across, get hold of the lambar-dars, and have a talk. They will always give you a bed to sit upon and

probably offer you some horribly smoked milk to drink. Recruits after your approval should be at once packed off in charge of two or three sepoy to the nearest Regimental Medical Officer or Civil Surgeon; (Hospital assistants are absolutely unreliable.) After being passed by the doctor, those who mean business, and are not likely to bolt, may be kept with you, the doubtful ones should be at once sent off to the regiment. At most places in the Punjab, bungalows are to be found somewhere near, but a tent is much more convenient, and you will not only find it handier for shooting purposes, but by getting off the beaten track of bungalows, and pitching near some important village, you will get better known and visited. I will now give some good itineraries, these of course have been chosen for their value as recruiting tours, but good shooting can be got with most of them. There are of course many others equally good. For the notes on those of Patiala, Nabha, and Ludhiana, Ferozepore, I am indebted to Lieutenant Hill, 34th Pioneers, and Lieutenant Roberts, 24th P. I., respectively, who very kindly gave them to me. I will start from the west. In the Gujranwala district, proceed to Shekhupur, this can be got at either from Gujranwala, or from Kamoke, or from Lahore, whichever may be most convenient, by road and is roughly equi-distant from these three stations, with good roads from Gujranwala or Lahore, and a country road fit for ekkas from Kamoke, the distance from Lahore is about 20 miles, from Gujranwala and Kamoke rather less; there is a very fair bungalow at Shekhupur; from here westward, are many good villages, and excellent shooting; the village of Chuhan khana, some 15 miles south-west, might be the next camp, and from there strike north to Kharyal kalan, another good village; this makes a triangle and all the country between Shekhupur Chuhan khana and Kharyal kalan has excellent black buck, black partridge, grey partridge, hare, sand grouse, and obara shooting. 3 miles from Khangah, the head-quarters of a new tehsil, and which lies to the west of Chuhan khana, is the new Mazhbi settlement of Govindgarh and Akalgarh; beyond Khangah there are few Sikhs to be met with. The whole of the Gujranwala tour might well be divided between these three places; if, however, this is insufficient, then from Kharyal kalan go to Gujranwala, or Kamoke, but by doing so you leave the Sikh tracts behind. The two places for medical inspection, are Gujranwala (Civil Surgeon) and Mian Mir, both rather distant. Many old pensioners will be met with all round. Shekhupur is the head quarters of a thanadar; there too is a large Sikh castle, where Raja Harban Singh, honorary

Gujranwala
District.

magistrate lives ; he is a Brahman Sikh, descendant of Khushal Singh, the famous favorite of Maharaja Ranjit Singh.

Next comes the Manjha, all parts are good, but the parts which require working up and which would repay the trouble well, are the tehsils of Kasur and Chunian. A good line would be starting from Amritsar, to go to Tarn Taran, 14 miles, then on south to Khara, 15 miles, where there is a small canal bungalow. On the way you pass through Sirhali, where is a thanadar, and Naoshera, the centre of a group of 40 villages of Pannuns ; south of Naoshera you enter Sandhu country. All round Khara is excellent ground ; the village of Chula is a large and important one, worth visiting, and would be a good place to camp at. East again on the Beas northwards is Ranivilla, where lives Zaildar Sirdar Pertab Singh, who, with his sporting young son, Shib Singh, will show you all the sport around, which includes black buck, partridge and hares, and waterfowl on the Beas, duck, teal, kulan, etc. There is also coursing and pig. From here south along the Satlej, which joins the Beas near here, is a good line, both for recruiting and shooting, the line going through Valtoha to Kasur, where you meet the rail again. In Kasur there is excellent material which does not respond to the advantages of military service as freely as is desirable. The country in the centre of the Manjha is dotted with fine Sikh castles, no longer in such good repair as they might be. At any of them a British Officer would be heartily welcomed by the Sirdar resident. Another good line is to start from Lahore, southwards, to Ami Shah Khalra, and follow the main Bari Doab canal. All round Jahman is good ground ; here are some forty villages of Bhulars, excellent material, almost untouched. The Zaildar at Wan, Sirdar Pertab Singh, would be found very useful. At Luliani, the trunk road from Ferozepore to Lahore is met ; from here to go to Bhamba, still south, where you come to Sandhu country ; fine Sikhs, who do not at present enlist, are to be met with here ; for this part and the Chunian tehsil, Raewind is a good station. Except that the Amritsar and Tarn Taran tehsils are already over recruited, all the Manjha is worth visiting, and wherever you go, you will be delighted with the fine stamp of Sikh met with, and with the friendly welcome, and ungrudging hospitality.

If recruits are required from the Doaba, the following trip takes one through the best recruiting ground. Leave the rail at East bank Beas and camp at Dhillwan, about a mile or so north of the station, this

Kapurthala State.

is a tehsil of Karputhala, and a tehsildar lives here. All round are Sikh villages, and duck and snipe shooting. From here the large village of Dhaliwal is worth a visit. In the village of Bhular, the lambardars, old native officers of state regiments, and good Sikhs, who fought for us in the Mutiny, are useful men to assist. Down the Beas, Jatî Ke, Pade, Padál, Surukpur, Saifullabad, Kaniah Ke, Kirianwala, Khaire, and Sambojla are all Sikh villages. Then a short march brings one to Kapurthala, the capital, and a visit to the Prime Minister and permission to shoot in the Maharaja's preserves, and use his State bungalow at Sultanpur, are recommended. At Kapurthala, one meets with the utmost hospitality. From here proceed to Sultanpur, a tehsil 16 miles south, all round are Sikh villages, Jats and Kambohs, such as Mának, Tashpur, Bhanolanga, Sidhwán, etc. Round Sultanpur are various preserves of the Maharaja's, abounding in game, such as black buck, hog-deer, pig, partridges, duck, snipe, etc. Towards Bhanolanga, black buck can be got in the fields. From Nizampur a long march takes

Jalandhar District.

one to Nakodar, the best part of the Jalandhar district, and the headquarters of a tehsil. Near is the ancient village of Her. From here one can return by Jalandhar or Phillour. For the east part of the Doaba, the best line would be to leave the rail at Phagwara, a tehsil belonging to Kapurthala, near here eastwards, is a cavalry rakh or grass farm, where there is good black buck, partridge, and hare shooting, and in the Maharaja's preserve north of Phagwara, is the same, also duck and snipe shooting. From here one should visit the large villages of Pharala, Utwál, Khurdpur, Hansera and Chiti, of the Utwál tribe; south-west is the large village of Sumrai, and all round are Sikh villages; from here one might either take the road east to Bungah and Nawashahr,

Hushiarpur.

or north to Hushiarpur. In this last direction Sirdar Shib Singh, living at Ghar, is worth a visit. I do not however recommend the Sikhs of the East Doaba. In Kapurthala the rivalry of the Imperial Service Corps will be found to seriously affect recruiting, more, however, by passive official obstruction than to its greater popularity.

The Malwa.**Ludhiana District.**

Next comes the Malwa. Commencing with Ludhiana, the best line is to leave the rail at Ludhiana, and march to Jagraon, which is good recruiting ground, but has little shooting; from there go to Moga, where you get into Gil country, good recruiting ground, but poor shooting; from there, if shooting is wanted, march to Sahna viâ Gil, Gholia, Taktapur, it is about 36 miles south east of Moga,

and has good partridge, ravine deer, nilgai, black buck and duck shooting. From there march up the canal to Ludhiana, to the east of Jangira, which is on the Maler Kotla, Ludhiana road. Where the canal cuts it, at Ber Kalan, just north of Malaud, is black and grey partridge shooting and ravine deer; partridge are also to be got all along the canal; 7 miles from Takhtapura is Badhaur, where are black buck. There is plenty of good recruiting ground west of the Maler Kotla, Ludhiana road, and most of Ferozepore is excellent.

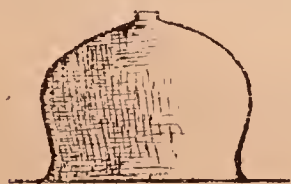
Ferozepore District.

For Patiala, of course, the choice is very large and the country extensive. The following tour takes one through the best part of the State, as far as concerns recruiting. Starting from Patiala, go to Nabka, 14 miles, then Mahráná, 14, Sherpur, 15, Sekhe, 8, Raniki, 8, Harigarh, 11, Sheron, 10, Bhiki, 17, Jowarki, 11, Sodha Singhwala, 6, Bhaini, 5, Jodhpur, 14, Kot Bakhtu, 11, Talwandi, 7, Bhaiman, 7, Jorkian, 9, Bagawálá, 6, Jhunnir, 8, Ramnagar, 12, Sangeri, 13, Kotra, 11, Dyalpura, 11, Gujran, 12, Nidampur 13 and Patiala 17. This takes one through the Nabha, Maler Kotla, Barnálá, Sunám, Bhiki and Bathinda tracts; the shooting is nothing much, but all the above parts are excellent for recruiting.

Patiala State.

There are of course many more tours which can be made besides those given above. The great thing is to leave the railway and other beaten tracks as much as possible, for they are already well worked and try ground which is more or less untouched. The great difficulty of course in doing this is the medical examination of recruits, but that cannot be helped.

A good Sikh village always has at least one dharmsala, a village, with a shivdwala in it, possesses the Hindu element in it; the difference between the dome-shaped dharmsala and conical shivdwala can be seen from the annexed rough sketch.



Dome of dharmsala.



Dome of shivdwala.

It must be remembered that even in the best Jat Sikh tribes, men of other religions are to be found, for instance, in the Manjha there are many Jat Muhammadans of the Sandhu tribe. One of the things that one will notice in the villages is, that Sikhs do not in the ordinary way wear the beard curled up over the ears, this habit is purely one adopted in regiments for the sake of smartness and cleanliness. The ordinary village Sikh wears his beard straight, just as it chooses to grow, though when inconveniently long, it is tied in a knot under the chin. So also did the old Sikhs of Ranjit Singh and a long beard was a mark entitling the owner to respect. The Sikhs too used to have a national and characteristic way of wearing the paggri, now only seen on the oldest greybeards, and one or two may be occasionally met with in villages. This they called the Sidha pag. It is said to have been invented by Govind Singh as a protection to the head from sword cuts. The present way of wearing the paggri is an imitation of the Muhammadan way, and has been, I suppose, adopted partly for convenience as an easy way to tie it and partly from the old way having been given up amongst other signs when the Sikhs were first conquered by us, to conceal the fact of their nationality. I give here a full length drawing of a Sikh of the Sikh times, and two others showing the old Sikh paggri.



Ordinary costume of Sikh
in the time of Ranjit Singh.



Front view of national Sikh paggri or "Sidha pag."



Back view of ditto—12 yards of cloth, good protection from sun and sword-cuts—no bare place on the head.

The Sidha pag of the Kukas was somewhat similar to the old Sikh one, but straighter in front across the forehead. If you ever wish to have an interesting talk with an old Sikh on our wars with them, and he is pretty sure to have fought against us if a Manjha, ask in any village whether there are any Sidha pags in it, for they are only worn now a days by the old men. I here insert extracts from two articles from an old and prospersous newspaper, the *Friend of India*. These articles were published 30 years ago and are called respectively, "Meditations of a Sikh soldier" and "Elasticity of the Sikh people." For it seems to me that both are well worth studying at the present time

"Meditations of a Sikh soldier."

"Permit an old retired Sikh soldier, one who served under the great Ranjit Singh when the Panjab was free and independent ; who fought against the Feringhees in two wars, and afterwards charged, (strange chance) in their ranks at Delhi and Lucknow, to crave a little space. Old age loves to recapitulate the past, and ponder over the lessons it suggests. We grow wise when the hour of

departure is at hand. Something, it has been said, of every man's experience deserves record, and why not mine, who am worn by many years, covered with the scars of countless conflicts, and the pensioner of the conquerors of my country? An eater of your salt, an admirer of the hardy race that has subdued this vast continent, it appears to me that I may be true to those feelings and the remembrance of the English boy who spared my life at fatal Gujerat without proving unfaithful to the land of the five rivers. But it is not easy to preserve the balance. Olden recollections, fraught with national pride and glory will sometimes crowd back, shaking one's new loyalty, and filling the heart with black blood. A brave people you will understand, and you should never forget what subjection means, and respect us that we can feel its humiliations. For the rest, the future is in God's hands; what to-morrow brings the following day may undo. All changé. Take the history of my race, its rise and fall, as an illustration of this fact. Behold a philosopher and priest, the teacher of goodwill to all mankind, the innocent founder of a race of fierce soldiers which, but for you, had swept over and subdued all India!

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Nothing but the iron hand of Ranjit held them in abeyance, and with his death the Sikh nation stood upon the edge of a precipice.

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The bad passions originally raised by Guru Govind centuries before, alternately fostered and curbed by our leaders, had risen beyond control, and bursting over all barriers, overwhelmed the land from the Satlej to Peshawar. One escape presented itself. This army of madmen, drunk with wine and ignorant of defeat, must be turned against an enemy capable of crushing it, or being itself crushed, would open a road to other conquests and aspirations. Whilst such was the policy of the Lahore Court, our intention went no further than to sack Delhi, and then build a bridge to London. Truly we have all learnt something since then! The result need not be told. It is written. Abeit, but for the treachery of Lal Singh at Ferozhahr, when your power trembled like hemp shaken by the wind, and Lord Hardinge despatched from the field the military decorations it should have been his pride to die wearing, the results might have been different. We were beaten then, beaten too in the subsequent campaign, nor altogether beaten by your arms alone. Your courage, open speech, care for our women

and wounded, and the absence of all personal animosity after the strife, won many of our hearts. * * * *

Still, whilst the English had some friends in the Punjab, every Singh hated the caste-proud and despicable purbiah sepoy. Imagine your own country overrun by Frenchmen and Jackanapes. When, then, 1857 burst upon you, our first instinct was to destroy the creatures who had so insulted us in the hour of our humiliation. In a second the British power appeared to have passed away, and the Sikh people stood face to face with the revolted army. Whilst some amongst us saw in the event the instant opportunity of recovering freedom, those we considered most wise advocated a deeper policy. A country in an unarmed condition, without leaders, and just recovering from the effects of two disastrous wars, could scarcely hope to carry to a successful termination a contest with Oudh and the country northward to Delhi. But by associating with the Khalsa, whose soldiers began to flock to the fray from every nook and corner, the few available British regiments, and temporarily availing ourselves of the superior skill of English leading, success would be secured, and the aids perish in the using. * * *

The olden prediction that our race would capture Delhi under the leading of a white man sagaciously added that the leader would subsequently be overthrown by his soldiers. This met every difficulty. An Army from England never entered our calculations, as little suspected by your officers as by nine-tenths of my ignorant countrymen engaged before Delhi. * * *

Not until Delhi had been stormed, and our troops on reaching Fatehgarh, found themselves in the presence of a British Army, was the mistake recognized. An opportunity had been sacrificed, the Khalsa instantly subsided to a mere contingent, and those who had called us "brothers" in the hour of trial, resumed their haughtiness. * *

Our ranks happily for you were laden with much plunder, and some fighting remained in prospect, charms always sufficient to win the hearts and secure the co-operation of my countrymen. There was, besides, a strong attachment existing between the men and their immediate white officers.

The discipline was sufficiently lax to suit the idiosyncrasies of an oriental army, without sacrificing real authority. A knock-down blow has before now answered the purposes of ten days' drill and won the hearts and fears of a whole regiment. Rough soldiers love rough treatment. But this attachment was purely regimental and local in character: nothing more. With the termination of the rebellion closed my services with your colours, and retiring, handsomely rewarded, I have since watched the current of military events with a soldier's interest. But promptings of simple curiosity, in the first instance, assumed a deepened colouring from the rapid changes which the last few years have witnessed, culminating in a complete revolution of army discipline, and affecting the temper and even character of my countrymen serving in your ranks. One cannot always remain blind. The suspicious nature of an Asiatic is easily aroused. Our villages around for some time boasted two or three worn-out retired soldiers, like myself, arriving from the furthestmost ends of the Ganges and Brahmaputra. Little by little, however these numbers increased so rapidly as to excite surprise, the more so that the men invalided as unfit for active service, were, in the majority of instances, strong and healthy. Besides these, there came those who had cut their names, with and without pension, swelling the number. Had Sikhs grown weary of fighting, indifferent to the cannon's merry roar? At first contempt separated me from the supposed malingerers, men who shamed the memories of their fathers. But soon rumours, true or false, assigned other reasons for conduct to-day upon the increase. The British service, they said, was changed and had become distasteful. Soldiers made of flesh and blood, not wood; Asiatics in temperament with an independence unknown to the south, not Englishmen; men ready to lay down their lives, to march to Peking or St. Petersburg; we Sikhs hate the petty rules and lines, pipeclay and formalities of Western discipline, which eat up every enjoyment of life and convert the soldier into a drudging machine.

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Denationalize the Sikh—a better kind of Hindu—and you destroy those virtues which distinguish him from the south country race from which he originally sprang.

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If my words are doubted, ask your hakims with what eagerness invaliding committees are appealed to, and let an impartial Govern-

ment agent secretly go through the army and record the names of soldiers desirous of quitting it. Place no confidence in the reports of Military Officers, for pride and self-interest are blind. Witness 1857. Yet, * * *

It must not be supposed that the Sikh has remained precisely what he was. Brought into close contact with Southern prejudices, the influence of Brahminical teaching and caste feelings, not only have new ideas been developed—a larger self-importance, * * *

I see change, a Hinduizing and weakening, in every one of my countrymen from the South. They are less rough, less honest, less out-spoken, less manly than before, but, with all this, not so altered yet as to esteem the slavery of your army, or to be other than the best soldiers in India. * * *

At least do not permit your officers to retain in the ranks, against their will, such soldiers as have become wearied of inactivity, and desire to return home. These are the men who unsettle their companions * * *

End of first article.

Second article.

“Elasticity of the Sikh people.”

“There is no quality possessed by the Sikh race more remarkable than its elasticity, the power to adapt itself to all emergencies, an expansive and contractive principle susceptible, under wise administrators, of being adjusted to the requirements of the moment as dictated by prosperity, policy or adversity. The mercantile law of demand and supply is here illustrated in flesh and blood. Circumstance and the priest decide the census in opposition to every calculation founded upon ordinary statistics of population. Marriages and births, concubinage, infanticide and other considerations, exert but a secondary influence upon the numerical returns of this peculiar people as compared with that exercised by seemingly extraneous causes, a successful battle may double the population, just as defeat has ere now threatened it with annihilation. The career of fluctuation through which this race has passed, beginning with a few followers, progressing

to 1845 at which point its strength culminated, thence decaying after the conquest of the Panjab by our arms, and again reasserting itself in the difficulties of 1857-59, down to the present time, affords matter of profitable study and inquiry. We find in the details rather the account of a military society, open to the whole Hindu family, than the history of a nation. Progress here implies martial success, nothing higher nor more stable in character. So many more soldiers, so much further plunder, until the bandit chief passes into the king and the tented field is exchanged for a throne * * *

The founders of the Sikh sect overlooked that the time must arrive when the evil spirit evoked from the passions of their followers, and a fatal facility in drawing recruits to their ranks, to which they were in the first instance indebted for success, would, unless allayed, assume dimensions beyond control, overthrowing the fabric of many years and causing much blood. The admirable semi-religious and political mechanism founded by Gurus Nanak and Govind, was a double-edged sword, dangerous alike to enemies and itself. To-day the weapon, possessed of all its olden strength and weakness, is committed to our keeping for good or evil, according as we profit by the lesson conveyed in the past history of the Punjab. Between the beginning of 1846 and 1849 the temples and streets of Amritsar were comparatively empty and silent, and Gurus, whose occupation was gone, for new converts evinced small desire to join a tottering creed and dynasty, went forth in many disguises to stir up their disciples. The Punjab campaign, the immediate consequence of this movement, left the Sikh people at a lower ebb than ever and without prospect of rallying. Two great wars had slain thousands, destroyed the national prestige, and reduced an independent country to a province of British India. Grass began to grow about the sacred tank of the dying nation, and where sonorous passages might once have been heard, the shrill cry of the detested Mahomedan muezzin now broke the silence. The extinction of the Sikh race, owing to social vices and the cessation of recruits from foreign Hindu bodies, had become a simple matter of time. Many of the more recent converts removed their flowing locks and quietly fell back into their proper families. Not only was there neither profit nor glory in being a Sikh, but there was actual danger in belonging to a class treated as enemies by their conquerors, and those who would formerly have taken the oath to obtain admission to the khalsa, now sought employment in our ranks.

It was no longer necessary to abjure tobacco, and adopt unkempt beards and the faith of the sword, to ensure success with the dominant race, for the quondam rulers of the Punjab had become the subjects of certain British merchants residing in London. Between 1850 and 1857 the national decay was rapid in the extreme. At this point, the instant necessity of creating an army beyond the Satlej, to face the insurrection of the Bengal army, necessitated a new policy towards the expiring warrior race, and with one word Sir John Lawrence recalled the khalsa to life. The machinery by which Ranjit Singh and his predecessors had created armies was set in motion by British hands and thousands of Jats and stalwart men flocked to the scene. More rapidly than the sacred pahul could be administered, came these new converts, thirsting for the spoil of Delhi and Hindustan. Priests grew fat, and the tramp of armed men resounded through the land, recalling to mind the good old times. Sikhs were manufactured just because Sikhs were in demand, and during three years there seemed no limit save our will to the supply. Whilst a dense and restive population, the open and Hindu tenets of the Sikh faith, rendering admission easy to all save Mahomedans, combined with the prospect of plunder, sufficiently accounted for the phenomenon, this facility of making soldiers suggested the possession of a new power but also a new danger. The excuse was found in the emergency. In a contest with an army composed of high caste Hindus and Mahomedans, it became necessary to create soldiers as little one or the other as possible, and the sequel justified the selection of the Sikh at that juncture. From that period down to the present time the employment by Government of large bodies of this race,

has more than sufficed to preserve it from diminution. * *

Having briefly sketched the distinction and partial restoration by our arms of the most warlike people in India, it cannot be questioned that there exists a point in this process of resuscitation beyond which we may not advance with safety. Upon a rigid recognition of this fact depends the true value of the Sikh—the extent to which the manufacturing of that excellent soldier can be indulged with impunity by the Indian Government.

End of second article.

With reference to the above two extracts, though I do not myself agree with the reason given in the first that over-discipline and too much drill has disgusted the Sikh, still the extraordinary number of

able-bodied men, who leave the service, disgusted with it, is an unsatisfactory and depressing fact. This must be well known to Regimental Officers: a tour in the district impresses it upon one very strongly, and the wonder is that one continues to obtain recruits. It is evident that it is no new thing, but has been so for the last 30 years. The smallness of the pay cannot be the sole reason: possibly difficulty in obtaining leave, when wanted, may have more to say to it. Whatever the reason, the fact remains and is a serious one.

The truth of much of the second extract is borne out by the fact, which I have from absolutely reliable authority, that in the Amritsar district, the strictest of the Sikh districts, not ten per cent. of the so-called Sikh Jats of the villages have taken the pahul. In the present day, they call themselves Sikhs, but observe ordinarily only the non-shaving and non-smoking observances, and consort with the Singh brotherhood as brothers. The not taking the pahul seems to make no difference practically, and they are just as much Sikh Jats and just as fit for soldiering as the pahul Singh. This shows how much Sikhism depends on the service, and, I think, how easily, if not guarded against, it could be transferred from a former Sikh district to a new one, (for a single individual rising in the service, will frequently change a previously non-military village into one full of sepoys,) the original one probably reverting to Hinduism.

I might mention here some of the likely reasons for a man requiring leave. For kurmai or betrohtal, he is not likely to require it, as this is usually done at an early age; but should he require it, it is absolutely important that he obtain it for the date fixed, as the date is fixed by the family of the girl, who will rarely if ever delay or change it, and will probably betroth her to some one else if the boy does not keep the date. For wiah or the actual marriage ceremony, it is also very important that the man obtains leave for the date, which is generally fixed by the parohit or family priest and which can with difficulty be changed to suit the man's convenience. Certain months, too, are not considered lucky for marriages. For Muklawā or the final home-taking of the wife, the date is usually unimportant, unless loss of the girl's family's pro-

tector makes it desirable. Any change of date for any of the above events at the last moment, too, means a very serious loss to probably both sides, as great preparations are made for feasting the friends. Other reasons are usually agricultural, and probably mean loss if leave is not obtained. Law-suits are now-a-days a frequent matter, and though an agent can always be appointed, it is doubtless the most expensive and least satisfactory arrangement.

I do not think this chapter would be complete without some mention of the Sikh Sirdars, the descendants of the old leaders of the Sikhs, originally the boldest and most prominent of this race, and amongst whom can be found many a youngster well fitted for the service, who, too often, spoils a valuable estate and a useful career, through want of a profession, wasting his time in gambling, drinking, and other dissipations ; often because he failed to obtain at a sufficiently early age a suitable rank in the only profession he considers suited to him, the military ; and because pride in his social position prevented his accepting a smaller rank. This class is frequently found in the cavalry very rarely in the infantry, and the surplus of them, who fail to obtain employment and with too much spare time find themselves rapidly losing position and sinking to the class below them, feel they have a grievance in having no suitable opening given them, and are undoubtedly an element of discontent and possible trouble.

The following is a brief record of the chief families, in whose records the history of the Sikh nation is to be found. The record is extracted from Sir Lepel Griffin's *Panjab Chiefs*, the names in the margin being those of the present heads of the families.

Sikh families of Lahore District.

Raja Harbans Singh.
Sardar Ranjodh Singh Nakai.
Sardar Sarup Singh Malwai.
Sardar Tara Singh Kamla.
Sardar Godar Singh Mokal.
Shamsher Singh Thepuria.
Sardar Atma Singh Padhania.
Sardar Jagat Singh Kanhya.
Lahna Singh Rosa.

Bhola Singh Rosa.
Jawala Singh Rosa.
Sardar Gurdatt Singh Maraka.
Suchet Singh Povindia.
Sardar Indar Singh of Tahtar.
Jhanda Singh Philuwasia.
Bishn Singh Sidhu.
Sirdar Sham Singh Mari.

Of the Amritsar District.

Sardar Bakshish Singh Sindhanwalia.

Sardar Balwant Singh, Atariwala.

Sardar Dayal Singh Majithia.

Sardar Umrao Singh Majithia.

Bhai Gurbaksh Singh.

Sardar Arur Singh Nausharia.

Sardar Bija Singh, Majithia.

Sardar Thakur Singh Bhangi.

Sardar Gulzar Singh, Kalianwala.

Sardar Gurdit Singh Ramgarhia.

Partab Singh Chamiani, Randhawa

Sant Singh Veglia.

Asa Singh of Bhilowal Sidhu.

Jawahir Singh Sidhu.

Sardar Hira Singh Man.

Raja Hira Singh, Hirapur.

Sardar Hardit Singh Chinah.

Sardar Sant Singh.

Sardar Arjan Singh of Chahal.

Sardar Jawala Singh, Rasulpuria.

Sardar Jodh Singh, Chapawala.

Atar Singh Bha ha

Nahal Singh of Kot Sayad Mahmud.

Sant Singh of Tang

Nand Singh Randhawa of Kathu Nangal.

Sardar Akwak Singh Randhawa, Isapura.

Sardar Karpal Singh Sidhu Chichawala.

Raja Harbans Singh.

This family began with Khushal Singh, son of a Brahman shopkeeper, of the Gaur class, who in 1810, came into favour with Maharaja Ranjit Singh. He became a Singh in 1812; his nephew Tej Ram, became a Singh in 1816 and was called Teja Singh, but Tej Singh is the correct name. In 1816 he was displaced as Chamberlain by Mian Dhian Singh, a young Rajput. Tej Singh was appointed Commander-in-Chief of the Khalsa army in the war with the English and showed great cowardice and supposed treachery. Raja Harbans Singh is the younger brother of Tej Singh. The estate was managed by Rai Mul Singh, a Khatri of Gujranwala afterwards an Honorary Magistrate of Lahore. His nephew is Sardar Narindar Singh. He has property in Amritsar, Hardwar and Lahore; land at Gumtala (Amritsar); rakhs in Gujranwala. He lives at Lahore and has a court at Shekhupur.

Bhai Nand Gopal.

In the Sikh polity there is a close union between the Church and the State: the voice of Fakirs, Babas and Bhais has been ever loud in its Councils. One of the most influential of the religious families at the Court of Lahore was that of Bhai Charanjit Singh, son of Bhai Ram Singh, who was brother of Bhai Govind Ram, the father of Bhai Nand Gopal. The first of the family to acquire the title of Bhai was Bulaka Singh, a follower of Guru Govind Singh. Bhai Harbhaj Rai the grandson of Bulaka Singh, received estates in village of Monawan, and near Lahore, and Sundarghar and Rokha in the Amritsar and Lahore districts, which are still in the possession of the family. The family is Arora by caste and Gauri by Got.

Sindhu Jats. Hira Singh about 1750 took possession of the Naka country lying between Lahore and Gogaira. He took Chunian from the Afghans, and founded the Misal. The Jats of the Naka country are strong and bold, and the Misal got hold of Chunian, part of Kasur, Sharakpur and Gogaira. Gayan Singh, the great nephew of Hira Singh, married his sister to Maharaja Ranjit Singh in 1798. The son of the marriage was Maharaja Kharak Singh. Ranjodh Singh is grandson of Kahan Singh, the son of Gayan Singh. Labh Singh cousin of Ranjodh Singh is Zaildar of Bahrwal.

Sardar Ranjodh
Singh Nakai,
of Bahrwal.

Malwa Jat family, formerly resident at Maran Kalan in the Nabha territory. Mal Singh was the first to become a Sikh and left Nabha in 1760 for the Panjab and became a Sowar under Sardar Charat Singh Sukarchakia. His son, Dhana Singh, rose to a sirdar, and got a jagir at Bilasar near Taran Taran, also a jagir of Talagang in the Jhilm district. Sarup Singh is great-grandson of Dhana Singh. The jagir is eleven villages in tahsils Sharakpur, Chunian and Lahore; lands in Bhikawel, Lahore and near Manabad, Firozpur.

Sardar Sarup
Singh Malwai.

Family commenced with Godh Singh, son of a Chaudhri of Manihala, follower of Sardar Hari Singh Bhangi. When he and his brother, Utam Singh, were besieged near Sialkot, he had all his horses which were stabled outside hamstrung to save them from falling into the hands of the enemy, and Hari Singh then gave him the name of kamla (idiot). Jai Singh, son of Utam Singh was a good soldier and fought bravely in many campaigns, and received additional jagirs in Shekopura, Sidhui and Bhaowal. Sardar Sher Singh grandson of Jai Singh, was a Naib Rasaldar in the Hyderabad Contingent and behaved with great gallantry throughout the disturbances in Oudh and was made Rasaldar and Sardar Bahadur, and received a jagir in Baraich, Oudh. His son is Sardar Tara Singh, living at Kula, Lahore district. Hira Singh is grandson of Sher Singh; Ranjodh Singh is grandson of Jai Singh, Village Mogalwala.

Sardar Tara
Singh Kamla.

Sindhu Jats; rose to power during the reign of Maharaja Ranjit Singh, and were considered a new family. They got on by their strength and prowess in battle and got jagirs of Rangitpur and five villages in the Gujrat district. Sardar Bela Singh and his

Sardar Godar
Singh Mokal.

son, Surjan Singh, fought at Sobraon. Bela Singh was drowned in the battle. His son, Chatar Singh, turned Muhammadan. Mana Singh, cousin of Bela Singh was made Rasaldar in the Banda Military Police and showed great bravery. In 1861 he was made Zaïldar of Mokal, and in 1862 received a grant of waste land in Rakh Mudki near Chunian. Godar Singh, cousin of Bela Singh, was Rasaldar in Hodson's Horse ; also received land in Rakh Mudki and is zaïldar of Thata Jaloki, Chunian. Mahadam Singh, cousin, also a Rasaldar was made Zaïldar of Sultanki, Lahore. Mana Singh's son, Narayan Singh, succeeded him as Zaïldar and Ala Lambardar. Two other sons of Mana Singh became Muhammadans, one is Zaïldar in the Canal Department. Godar Singh's son, Tej Singh, also became Muhammadan, and is a Darogha on the Western Jamna Canal. Mana Singh's brother, Bhudha Singh, was a Daffadar in the Banda Police. The family reside at Mokal, Lahore, and have shares in Kila Jaswant Singh and Sultanki.

Shamsher Singh
Thepuria.

Sardar Milka Singh was one of the most powerful of the Sikh Chiefs who lived during the latter half of the 17th century. His native place was Kaleki, near Kasur, but leaving this he founded the village of Thepur (Lahore district) and took possession of Narwar, Jandhir, Dalen and other villages in the neighbourhood and in the Gujranwala and Gujrat districts, and seized Rawalpindi. Ranjit Singh called him Baba or grandfather. Fateh Singh, son of Milka Singh's grandson got ten villages, *i.e.*, Thepur, Kila Sardar Daloki and Kaleki in Lahore ; Kehli and Raja Tal in Amritsar ; Loli, Lohri and Duni in Sialkot ; and Kasoki and Samobala in Gujranwala. Shamsher Singh is son of Fateh Singh.

Sardar Atma
Singh Padha-
nia.

One of the principal Jat families of the Manjhu is the Sindhu, and to this family he belongs. The chief Jat families are called painti, thirty-five, and the chief Rajput families chati, thirty-six, from the committee assembled by Akbar. When the Sikhs rose to power, Sukha Singh, representative of the Sindhu family, became Sikh. His descendants were brave fighters. The present head of the family is great-great-grandson of Sukha Singh. Atma Singh lives at Padhmia and is Zaïldar, created a Sardar, and is in flourishing circumstances. The family have been fortunate in securing good alliances for their sons and daughters by marriage, and have thus become connected with some of the best houses in the Manjha.

The Kanhya Misal was at one time the most powerful of the Sikh confederacies north of the Satlaj. Its first leader was Jai Singh, son of a Sindhu Jat cultivator, named Kushali, who lived at the village of Kanah, fifteen miles from Lahore. Jai Singh's daughter married Maharaja Ranjit Singh; the famous Sada Kaur was her mother. Hem Singh, nephew of Jai Singh; received the grant of the ilaka of Rukhanwala, and another estate at Khodian, and Kali Kasur. Jagat Singh is great-great-grandson of Hem Singh

Sardar Jagat
Singh Kanhya.

There is a tradition that Rosa or Rusah, a Sidhu Jat, ancestor of this family emigrated from Delhi some hundred years ago, and founded near Chunian a village. Thakar Singh was a Rasaldar in the service of the famous Dina Beg Khan, Governor first of the Jalandhar Doab and then of the Panjab. In 1758, he contrived to possess himself of a large tract of country in the Gogaira and Gujranwala districts. His son, Jodh Singh, founded another village in Shekhopura, still in the family and showed great bravery. The Satlaj Campaign was fatal to the family of Rosa, for in one day at Firozshahar three of them were killed. Atar Singh father of Lahna Singh and grandson of Jodh Singh had charge of Major G. Lawrence and family and treated them with kindness. The village of Rosa in the Sharakpur tehsil is held by the family.

Lahna Singh
Rosa.

Tek Singh was in the service of the Bhangi Sardars of Lahore from whom he received a grant of the then deserted village of Nodhpur. Kahan Singh Rosa the grandson of Tek Singh, was made a Jamadar of Dragoons under the Maharaja, and then a Rasaldar, and latterly for good service, Commandant in the Khas Paltan or Life Guards. He was a man of great bravery and an admirable cavalry officer with great influence in the army, and in '48-'49 he fought with the greatest gallantry, and he and Sirdar Jawahir Singh Nalwa were perhaps the most dashing officers among the Sikhs. In 1858, Government gave him his old village of Balandi, Todapur and Maloki Parem, and a house at Delhi. His son, Hardit Singh, retired as Rasaldar from the 11th B.L. Bhola Singh also son of Kahan Singh is Jemadar in the 11th B.L.

Bhola Singh
Rosa.

Tej Singh, son of Karm Singh, was Rasaldar in the North-Western Provinces Military Police and did admirable service during the Mutinies. He was distinguished for gallantry in the field and

Jawala Singh
Rosa.

was a first rate officer, respected and obeyed by his men. His son Jawala Singh, is a Zaildar in the Lahore district.

Sardar Gurdit
Singh Maraka.

The little village of Maraka, a few miles below Lahore on the Ravi, was founded by an ancestor of Gurdit Singh, in 1752. Bur Singh was Chaudri of Maraka and the surrounding villages, but reports reached Lahore that Maraka was little better than a nest of robbers and the monarch sent a force to destroy the village. Maraka was burned. Bur Singh with his son, Jasa Singh, escaped, after which Bur Singh joined a band of robbers and was killed. Jasa Singh seized Daska and lived there: his son, Nadhan Singh, acquired a large increase of territory. The surrounding chiefs Mahan Singh of Gujranwala, Sahib Singh of Gujrat, Punjab Singh of Sialkot, and Jodh Singh of Wazirabad became jealous of his power and were so continually engaged in hostilities with him that Nadhan Singh used to say that there was not a rood of ground in his territories on which men and horses had not fallen. He was generally known as Nadhan Singh, Hatar. Sardar Fateh Singh commenced his military career in his father's contingent. In 1857 he was in command of the Police Battalion at Amballa and did admirable service. He received a grant of waste land at Lakhuwal, and at Maraka, Gurdit Singh is in the Montgomery Police. Jodh Singh half brother of Fateh Singh became Muhammadan. His son Sardul Singh is a pensioned Subadar of the P. F. F.

Suchet Singh
Povindia.

Karam Singh and his three brothers were among the Sikhs who overran and took possession of the Jalandhar Doab in the latter half of the Eighteenth Century. In 1806 Ranjit Singh conquered the plain country of the Doab, and Gulab Singh son of Karam Singh retired to Povind. and served with distinction, and became a Sardar. Suchet Singh grandson of Ala Singh son of Gulab Singh lives in comparative obscurity at Povind: he served for a short time in the 11th B. L.

Sardar Indar-
Singh of Tah.

Chur Singh a Sindhu Jat and Chaudri of the village of Tahtar near Lahore was the first to become Sikh in 1740. His grandson Lakha Singh became Sowar under Sardar Charat Singh Sukar chakia and got four villages in Gujranwala, Shamir Singh grandson of Chur Singh was a celebrated shot, but he preferred the bow to

the musket. In 1808 by direction of the Maharaja, he built the fort of Govind Garh at Amritsar. Hachan Singh, son of Shamir Singh, is proprietor of half the village of Tahtar in Lahore. Rajindar Singh, cousin, served as Dafadar in Hodson's Horse, and Indar Singh, his brother, now Aid-de-Camp to the Lieutenant-Governor and Kamar Singh and Malkya Singh entered the Guide Corps,—the former as Jamadar and the latter as Dafadar. The younger members of the family continue to follow soldiering as a profession and many of them are now serving in cavalry regiments. Sardar Indar Singh's younger son Jalmeja Singh is a Jamadar in the 1st P. C.

This Sindhu family does not require any particular notice. The family hold land in Philuke, Gujranwala and Sajada, and Rangilpur in Lahore. Bal Singh, grandson of Jhanda Singh is the only member who has sought employment. He is serving in the Honkong Police Force.

Jhanda Singh
Philuwasia.

Dayal Singh was the first of this branch of the Sidhu family to become a Sikh. His son, Bhagwan Singh, supported himself as much by plunder as by agriculture, and his grandson, Arbel Singh having built a fort at Sidhu, made himself master of 40 surrounding villages. Bishn Singh, great-great-grandson of Arbel Singh lives at Budhanke in the Shakarpur tehsil.

Bishn Singh
Sidhu.

The Mari family is of the Shergil tribe. The Gils who have no chief of any importance in their ranks inhabit Lahore, Amritsar, Gujranwala and Firozpur. By this tribe several villages were founded in the Lahore and Amritsar districts, and among others Malanwala, Dewa, Dewa Masur and Mari. Kaur Singh became a powerful chief and took possession of territory in the Jallandhar Doab and to the south of the Satlej. His village half way between Amritsar and Firozpur is called Mari Kaur Singwala. The descendants of three of Kaur Singh's sons, are still resident in the Ambaia district, where they hold a few villages. Sham Singh is great-great-grandson of Kaur Singh and is not of much standing.

Sardar Sham
Singh Mari.

The Dera Khas or Body Guard, contained many of the young Sikh Sardars and the pick of the Khalsa army. The two principal families in the Panjab Proper, highest in rank and possessing the widest influence are the Ahluwalia and the Sindhanwalia. The possessions of the Ahluwalia Chief are almost entirely situat-

Sardar Pakshish
Singh Sindhan-
walia.

ed in the Jalandhar Doab, whilst of all Sikh families between the Beas and the Indus, the Sindhanwalia Chief is the acknowledged head. They are of the Jat Sansi tribe and like most Jats claim a Rajput origin. The houses of Patiala, Nabha, Jind, Malod, Bhadaur, Faridkot, Kaithal and Atari have descended from the eldest son of Jaudhar the fifth from Raja Salvahan or Shal, while the Sindhanwalias pretend that they and the Mahomedan Bhatīs have descended from the second son. It appears probable that from Sansi the Sindhanwalias and the Sansis have a common descent. The Sansis are a thievish and degraded tribe and if the history of Maharaja Ranjit Singh be attentively considered, it will appear that much of his policy and many of his actions had the true Sansi complexion. Raja Sansi, the present residence of the Sindhanwalias was founded about 1570 by Raja and Kirtu. Khokar, great-grandson of Kirtu settled in the Taran Taran waste and founded several villages. The grandson of Wigah, grandson of Khokar, had a son Bhara Mal a Sikh of the unorthodox sect called Sahaj Dhari, and though he never took the pahul he wandered through the villages preaching the doctrines of Govind. His son, Budha Singh, an orthodox Sikh, was a celebrated robber. In his days cattle lifting was as honorable a profession as it was on the Scottish border 300 years ago, and Budha Singh on his famous piebald mare *esi* was the terror of the surrounding country. His sons, Chanda Singh and Nodh Singh in 1730, rebuilt the village of Sukar Chak, which had been founded previously by the Gil Jats, and collecting round them a band of hard-riding Sikhs, made marauding expeditions into the Gujranwala district. The son of Nodh Singh, Charat Singh, became a very powerful Sardar and rose to the command of the Sukarchakia Misal. Sardar Mohan Singh, his son, took Rasalnagar and Gujranwala. The cousin Didar Singh, obtained Pind Sawakha, Dalot and Sindhanwalia. Sardar Budh Singh, grandson of Didar Singh, was one of the bravest and most skilful of the Sikh Generals. Atar Singh, his brother, was considered the champion of the Khalsaji for his strength and courage after the death of Sardar Hari Singh Nalwa. Sardar Bakshish Singh is grandson of S. Sahna Singh brother of Atar Singh and Budh Singh. Thakur Singh father of Bakshish Singh and his three sons, fled to Pondicherry, owing to having been in treasonable correspondence with Maharaja Dhalip Singh.

The Sindhanwalias are by caste Sansi Jat, far inferior to the Atariwalas, who stand at the head of the Sidhu Jats, the best blood of the Manjha. Dhira, son of Jagmal, was the first of the family to leave Jasalmir for Mahraj Phul in Patiala about 1580. About 1735 the family broke up, some members settling at Indgarh in Jagraon, and the two brothers, Gaur and Kaur, coming to the Manjha. Soon afterwards they went to Amritsar and took the pahul. Gaur Singh settled at Karewa and built an atari or thatched house. His son Nahal Singh served under Sahib Singh Bhang†, chief of Gujrat, and became distinguished for courage and ability. In 1806 he obtained the ilaka of Kasur. Balwant Singh is son of Ajit Singh one of the most able of the modern Sikhs, now dead. Ajit Singh was great-grandson of Nahal Singh. Kaur Singh had a feud with his brother, Gaur Singh, which is still strong between the Atariwalas. Great-grandsons of Kaur Singh were Raja Sher Singh and Gulab Singh, captain. Gulab Singh was popular for his generosity, liberal spirit and kindly ways, admired and respected by the best men of the upper classes in the Panjab.

Sardar Balwant
Singh Atari-
wala.

+ Attāree is the
uppermost story
nothing to do with
thatch—

The village of Majithia, ten miles north of Amritsar, has given its name to one of the most distinguished families of the Panjab. The great Majithia family is divided into three branches, whose history is quite distinct. First in rank and influence is the family of Sardar Dayal Singh. His great-grandfather Nodh Singh was a respectable zamindar of the Shergil Jat tribe. Nodh Singh became Zaildar of his brother-in-law Amar Singh Bhaga, who was of the Kanhya Misal and possessed a large territory in the Gurdaspur district. Desa Singh, son of Nodh Singh, was a brave and successful soldier and a wise and liberal administrator; his son, Lahna Singh, soon became known for ability and learning. Gujar Singh, his brother, was selected in 1834, to take charge of a mission to Calcutta. With him went Gulab Singh, Commandant, called afterwards Calcuttia, and Dewa Singh, Commandant. Ranjodh Singh, half brother of Desa Singh, was a General in the Sikh Army and was, if anything, superior to the other leaders of the Sikh Army, who were ever last to enter the fight and first to run away. His Generalship was as contemptible as that of Raja Lal Singh and his cowardice as conspicuous as that of Raja Tej Singh. Dayal Singh is son of Lahna Singh.

Sardar Dayal
Singh Majit-
hia.

Amar Singh was a very distinguished soldier; he was known as Amar Singh Kalan, while the father of Sardar Mahtab Singh Ma-

Sardar Umra
Singh Majit-
hia.

jithia was known as Amar Singh Khurd. Raja Surat Singh, father of Umrao Singh and Sundar Singh, did good service in the Mutiny of 1857. Sardar Sundar Singh recently married a daughter of Sardar Sir Atar Singh, *K.C.I.E.*, Chief of Badaur in the Ludhiana district. The expenses of the ceremony were entirely regulated by the new rules formulated by the bride's father. They have for their object the repression of one unnecessary source of debt in most Indian families, namely lavish hospitality and extravagant accessories on occasions of betrothal and marriage. A sister of Umrao Singh married a son of the late Sardar Ajit Singh, Alawalpuria of Jalandhar.

Bhai Gurbaksh
Singh,

The ancestors of Bhai Pardaman Singh resided at Chaniot in the Jhang district. Ram Singh became a Sikh. He was a zealous preacher of the Sikh faith. Bhai Sant Singh grandson of Ram Singh was no contemptible soldier. Bhai Gurdur Singh, brother of Sant Singh, was a reader of the Granth in the Darbar Sahib. Bhai Pardaman Singh, grandson of Sant Singh, was a man of great energy and public spirit : Gurbuksh Singh is his son.

Sardar Arur
Nausharia,

Sardar Jasa Singh, grandfather of Arur Singh, is of the Shergil Jat tribe. He held jagirs chiefly in Gurdaspur, and a garden at Naoshehra Nangul, where he usually resided. Harnam Singh, son of Jasa Singh, was a Deputy-Inspector of Police. Arur Singh is Ala Lambardar of Naoshehra

Sardar Hira
Singh Man,

Sardar Sardul Singh Man is of the same descent as the Man Sardars of Mogalchak in the Gujranwala district. This branch of the Man tribe had for many generations resided at Mananwala in Amritsur. The village was destroyed in 1720, and the family settled at Narli. Karam Singh rebuilt Mananwala. Hira Singh, great-great-grandson of Karam Singh may be said to be the only remaining prominent member of this good old family. He rendered good service when transport animals were being purchased during the Kabul War and also on other occasions.

Raja Hira Singh
of Hirapur,

Raja Hira Singh is a Gondar Sud Khatri Sikh, whose home is at Hirapur, a village founded by himself near Chabal in the Taran Taran tehsil. His grandfather was a writer of ordinary status under the Khalsa. His father, Jai Singh, commenced soldiering as a Jamadar in Maharaja Ranjit Singh's French Regiment. For a conspicuous act of courage in 1848, he was appointed Rasaldar in the 1st

P.C. and is said to have been a gallant soldier, and an able and experienced officer. He received a grant of 26 villages in Baraich. Hira Singh commenced in 1855 as a Dafadar under his father; became Rasaldar; resigned on his father's death; is a model landlord. He has purchased Hirapur. He is regarded as less of a foreigner than the other Punjabi land-owners in Baraich. He was a gallant officer, and truthful and straightforward. His second, cousin, Sardar Ganda Singh, was Rasaldar in the 19th B.L.

An ancestor of this family, a Jat of the Gil tribe, founded the village of Chinah, some five miles from Raja Sansi in Amritsar about 1600. In the Mutiny, Hardit Singh became Jamadar in Hodson's Horse; Jai Singh, his cousin, Rasaldar. Hardit Singh, became Rasaldar Major Sardar Bahadur in the 9th B.L. His son, Mahtab Singh is Rasaldar in the 6th B.C. and Sardar Bahadur. Partab Singh, nephew of Hardit Singh is Dafadar 16th B. C. The family has still considerable local influence.

Sardar Hardit
Singh, Baha-
dur Chinah.

About 1738, Natha Singh an Upal Jat left his home at Lakarki in the Gurdaspur district and coming to Amritsar rebuilt Aimah. Sardar Sant Singh, son of Nar Singh, is at the head of the family and is in reduced circumstances. He is Lambardar of his village.

Sardar Sant
Singh Aimah-
wala.

The family is Chahal Jat. Karam Singh became known for gallantry and ability, and got villages in Ajnala, and became a very powerful Sardar. He held command of the Gurkha Battallion. Arjan Singh is great-grandson of Karam Singh, and is a man of much force of character and intelligence. He was Chairman of the Taran Taran Local Board.

Sardar Arjan
Singh of Cha-
hal.

Jat Sikhs. The family left the Manjha in 1760 as one the Sukar Chakia Misal and acquired large estates in Ambala and in Jalandhar Doab, but were driven out by the Kalsia Chief. Their home was at Rasulpur, Taran Taran. Panjab Singh was a distinguished soldier, Rasaldar in the 2nd P. C. ; in 32 engagements; received jagir in Rakh Sukarchak in Taran Taran. Jawala Singh is his eldest son; is Zaildar; Sant Singh his eldest son is Jamadar in C. I. Horse. Tej Singh, son of Ala Singh, brother of Jawala Singh, is Rasaldar 11th B.L. His brother Bhagat Singh, is Dafadar 11th B.L.

Sardar Jawala
Singh Rasul-
puria.

Dayal Singh, son of a poor cultivator of Dadubajra in the Sialkot district, entered the force of Tara Singh Kanhya as a trooper and re-

Sardar Jodh
Singh Chapa-
wala.

ceived a jagir in the Pathankot district. His two sons, Kishn Singh and Ram Singh, went to the village of Chapa in the Amritsar district, where their father had first settled on leaving his home and had built a chapa or wooden fence round his house. Ram Singh became a Sardar ; he was one of the bravest officers in the Sikh army, and was one of the few men of note killed at Gujrat. Dewa Singh, son of Kishen Singh, became a Rasaldar. The family has now no local influence. Jodh Singh, son of Ram Singh, receives a pension of Rs. 60 per annum.

Sirdar Bija
Singh, Majit-
hia.

Mana Singh was a follower of the Maharaja's grandfather and got a jagir. Aman Singh, his son, entered the Dera Khas, a regiment of irregular cavalry, composed of the sons of the Sikh nobility, and saw much fighting and became a sardar. Mahtab Singh, his son, was made Colonel by the Maharaja and became a General. Bishn Singh, nephew of Mahtab Singh, is a Rasaldar in the 16th Bengal Cavalry. Bija Singh is elder brother of Bishn Singh.

Sardar Thakar
Singh Bhangi.

Bhama Singh, an inhabitant of Kasur, may be considered the founder of the powerful Bhangi confederacy. He was little more than a robber, succeeded by his nephew, Hari Singh, a man of great ability. His addiction to bhang (an intoxicating preparation of hemp) gave him the name. He was killed in a fight with Amar Singh Patiala, succeeded by his sons, Jhanda Singh and Ganda Singh ; they were Dhilon Jats of Panjwar near Taran Taran. He recovered the zamzam, or Bhangi gun from the Chatahs, cast by Shah Nazir. Thakur Singh is great-great-great-great nephew of Ganda Singh. Sardar Lahna Singh was also a powerful chief of the Bhangi misal ; his grandfather was a Kahlon Jat who left his native village in Amritsar for the Jalandhar Doab, near Kartarpur. Lahna Singh became friends with Gujar Singh, grandson of Gurbash Singh Bhangi, after having fought together. They captured Lahore. Gujar Singh conquered Gujrat. Gulab Singh, grandson of Gujar Singh left two widows, who were afterwards married by chadar dalna by the Maharaja, one was the daughter of Diwan Singh, Wirk and was the reputed mother of Pashora Singh and Kashmir Singh. Sardar Fateh Singh, Gujratia, was Gujar Singh's brother ; his grandson, Jawala Singh, lives at Rangarh, near Atari, in Amritsar, and his son, Budh Singh, is lambardar of the village. Thakar Singh is head of the family—he is Zaildar of Panjwar.

Sardar Lal Singh, uncle of Gulzar Singh, does not belong to the old Kalianwala stock, nor is he related to the great Sardar Fateh Singh. Jaimal Singh, grandfather of Fateh Singh, was a Sindhu Jat, the first to become a Sikh, living at Kali Lakhu, near Amritsar. Fateh Singh was brave and skilful soldier (the Maharaja's bravest officers and generals were Jat Sikhs, in the council he rather gave his confidence to Brahmans, Rajputs and even Muhdms). Fateh Singh left no son and his potrela (godson) Dal Singh Naharna was selected. Dal Singh's family originally resided at Karial, in Shikhupura, is of the Naharna or barber caste. Sahib Singh, his great-grandfather, was a bold and successful robber. Dal Singh was a bold and able man and the barber showed himself as brave in battle as the best of the Jat aristocracy. Atar Singh, his son, obtained Chunian, Dhundianwali and Khudian. Lal Singh, his son, resided at Kala, Amritsar. He was a splendid specimen of the old Sikh Sardar, and to the last was fond of pawking, hunting and other field sports. He adopted his nephew, Gulzar Singh, who has large property.

Sardar Gulzar
Singh, Kalian-
wala.

The Ramgarhia misal was one of the most powerful of the Sikh confederacies ; it became powerful under Jasa Singh. Har Das, the grandfather of Jasa Singh, was a Hindu of the Najar, or carpenter caste, resident in the Lahore district. He was content to follow his humble trade in his native village, but his son, Bhagwan, of a more adventurous disposition, took the pahul and wandered about the country, making converts to his new faith. His four sons became noted men and leaders of the misal. Jasa Singh, his son, partially fortified Amritsar and called it Ram Rauni and named the part Ramgarh and seized towns in the Amritsar and Gurdaspur districts and acquired many villages in the Jalandhar Doab. His son, Jodh Singh, was not a man of any ability and became a devoted follower of Ranjit Singh. Sardar Mangal Singh, cousin of Jodh Singh, did good service and was appointed manager of the affairs of the Sikh temple at Amritsar. Gurdit Singh, his son, was Rasaldar and afterwards Inspector of Police. Many of the younger members of the family have taken service in the Army and Police.

Sardar Gurdit
Singh Ram-
garhia.

Nar Singh, a brave man, obtained Ajnala and Chamiari and also Pasrur. Sant Singh, great-grandson of Nar Singh, lives in Dargwal. Batala and Narain Singh, his cousin, is a Thanadar in Ludhiana. Partab Singh's cousin lives in Chamiari ; the family is of no importance.

Partab Singh
Chamiari,
Randhawa.

Sant Singh
Veglia.

Sahib Singh got Taragurh in the Pathankot tehsil in 1760. Didar Singh, great-grandson of Sahib Singh, joined Captain Hodson with his contingent and did good service and became a Rasaldar of Military Police. Sant Singh, great-grandson of Sahib Singh, was Jamadar of Rasala in 1857, afterwards becoming Rasaldar of the 4th Bengal Cavalry and Wordi-Major and Rasaldar ; he is the only surviving member of the family of any importance or influence.

Asa Singh of
Bhilowal
Sidhu.

The Bhilowal branch of the Sidhu family includes no chief of any importance. Asa Singh and his cousin, Mangal Singh, are now the prominent members of this not very prominent family ; they hold no jagirs, and are in decaying circumstances with no local influence.

Jawahir Singh,
Sidhu.

Ranjit Singh married the daughter of the celebrated Fateh Singh, Kalianwala, and succeeded to some of the estate. Ishar Singh, his son, served with credit and became a Commandant. Jawahir Singh, nephew of Ranjit Singh, is now the leading member of the family. Dhian Singh, his cousin, is lambardar of Awan ; the family possess no influence and merely occupy the position of ordinary zamindars.

Atar Singh,
Bhakha

The ancestors of Atar Singh came into the Panjab from Malwa about the beginning of the Seventeenth Century and settled near Chunian. In 1738 they made a second move to the village of Bhakha, in Amritsar. Sardar Charat Singh had valuable jagirs. Hari Singh, his grandson, served under Captain Hodson. His son, Ishar Singh, has half the village of Bhakha, in Ajnala. His son, Atar Singh, is a respectable and literate lambardar and lives at Bhakha Hari Singh. His brother, Mahtab Singh, is a Dafadar in the 9th Bengal Lancers. The family is not now one of much local influence, though connected by marriage with the Sardars of China and Raja Sansi.

Nahal Singh, of
Kot Sayad
Mahmud.

Jai Singh, a Sindhu Jat of Kot Sayad Mahmud, two miles from Amritsar, was a trooper in the employ of Sardar Gulab Singh Bhangi. Maharaja Ranjit Singh married his daughter Rup Kaur. Rani Rup Kaur died in 1878. The family holds a fifth share in the village of Kot Sayad Mahmud. Rani Rup Kaur adopted Sundar Singh, grandson of her brother, Gulab Singh, and he inherited her property, said to have been very valuable. There are 86 members of the family, none in affluent circumstances. Bishn Singh, grandson of Jai Singh, is chief lambardar of the village. Nahal Singh is grandson of Jai Singh.

The Sikhs of Tang near Amritsar are of an old family of Tang Rajputs, who emigrated from Delhi about the beginning of the Eighteenth Century and founded the village. In course of time from association and intermarriages they became Jats. Sant Singh and Narain Singh are the only living representatives of the family; they are in poor circumstances and no longer rank as Chiefs in the Punjab. Sant Singh is Lambardar; no local influence.

Sant Singh of Tang.

Chaudhri Dalah, tenth in descent from Randhawa, founded the village of Chavinda, in Amritsar. His four sons Gagu, Jabhu, Ram and Lakhna, founded respectively Kathu Nangal, Sahniwali, Wariam Nangal and Rupowali. Sahib Singh, who became a Sikh in 1770, was great grandson of Gagu. He was a gallant man and bore the scars of fourteen wounds. Partab Singh, grandson of Sahib Singh, was Adjutant and Commandant of the Poyindia Regiment, he became a Colonel. Nand Singh resigned the service in 1848, and lost his jagir, he lives at Kathu Nangul. Kushal Singh, his son, is chief Lambardar. None of the members have taken service.

Nand Singh
Randhawa of
Kathu Nangal.

The founder of the Isapur branch of Randhawas was Dasaunda Singh. He became a Sikh in 1730, and entered the service of Adina Beg. Ram Singh, grandson, did good service. His son, Sahib Singh, was well spoken of by many English officers. Akwak Singh, his son, became Rasaldar and got an extra Bahadari allowance for gallant conduct. He was in 5th Panjab Cavalry.

Sardar Akwak
Singh Randhawa
Isapur.

Ladha was Lambardar of Chicha, founded by an ancestor a Sindhu Jaj. Sewa, son of Ladha, in 1720 became Sikh, turned robber, like most Sikhs at that time. Bhag Singh, grandson of Ladha, was a brave soldier and became a Sardar. Jawala Singh, great-nephew of Bhag Singh, married a daughter of Sardar Atar Singh Sindhanwalia. Karpal Singh is his son.

Sardar Karpal
Singh Sindhu,
Chichawala.

THE FOLLOWING ARE OF THE GURDASPUR DISTRICT.

The family are Kahlon Jats, the first of any importance being Dhian Singh. Sardar Richpal Singh, is his great-great-grandson. His son, Gopal Singh, was born in 1863. Bishn Singh is brother of Richpal Singh.

Sardar Richpal
Singh, Bhagowala.

Sardar Balwant
Singh, Ran-
garh Nanglia.

The family are Rajput Sikhs. Natha Singh, the first Sikh of the family, is great-great-grandfather of Sardar Balwant Singh. His aunt married a Raja of Nabha. Sardar Attar Singh is brother of Sardar Balwant Singh. A cousin is Sant Singh, born 1872, descended from Dharin Singh, second son of Natha Singh.

Rasaldar Hira
Singh Tal-
wandi.

The family are Randhawas. Hira Singh is great-grandson of Santokh Singh, the first Sikh of the family. His son, Harnam Singh, took service in the 16th Bengal Lancers and his son again Gurbaksh Singh in the 11th Bengal Lancers. Other brothers of Hira Singh, who have offspring, are Gopal Singh, Hukum Singh and Hakim Singh.

Sardar Sarup
Singh Kahhya.

Of this family was the notorious Chand Kaur who married Maharaja Kharak Singh, and was mother to Kanwar Nao Nihal Singh, and great-aunt to Sardar Sarup Singh.

Sardar Faujdar
Singh, Pani-
hatha.

The family are Rajputs, the first Sikh Dalcha Singh being great-great-grandfather of Sardar Faujdar Singh. Another branch of the family are the descendants of Jaimal Singh, uncle to Faujdar Singh.

Moti Singh
Chashmawala.

The family is Rajput, and commenced with Gujar Singh six generations ago.

Ishar Singh,
Bhaga.

The family are Mán Jats. Ishar Singh is the great-grandson of Samma Singh; the first Sikh, his brother. Jiwan Singh, has children, and there is another branch from his great-uncle Sardar Budh Singh.

Nadhan Singh,
Kontal.

The family are Sandhu Jats. Nadhan Singh, who took service in the 1st Punjab Cavalry, is the great-great-grandson of Desa Singh, the first Sikh. There is another branch from Budh Singh, great-uncle of Nadhan Singh.

Sardar Bishn
Singh of
Dodai.

The family are Randhawa. Bishn Singh's great-grandfather, Sardar Gaja Singh being the first Sikh; another branch is from Sardar Gurbaksh Singh, uncle of Sardar Gaja Singh.

Sardar Muhin-
dar Singh,
Khunda.

The family are Randhawa, and are descended from five generations of Sikhs.

THE GUJRANWALA DISTRICT.

Sardar Mahar
Singh Chachi.

The family are Khatris, and Sardar Mahar Singh is of the sixth generation. There are various other branches from Jasa Singh and Sardar Fateh Singh, sons of Sardar Tahel Singh, the first founder.

Originally from the Manjha, this celebrated family have many branches. Sardar Balwant Singh is of the sixth generation of Sikhs and is descended from Sardar Jhanda Singh, from whose uncle, Sardar Dharm Singh, come other branches.

Sardar Balwant
Singh, Bota-
lia.

Originally Jats from the Manjha, this family is celebrated as that of the famous Sardar Hari Singh Nalwa, the bravest of the Sikhs, whose name is still remembered in the Peshawar Valley. Ichra Singh is his grandson. The family is now a small one.

Sardar Ichra
Singh, Nalwa.

The Amritsar family of Mananwala and the Gujranwala family of Moghalchak are the same, they are Mán Jats ; and are a large and celebrated family. Kahn Singh of Multan celebrity, *i.e.*, when the Maharaja Ranjit Singh first captured it, is of another branch. Also of this family was Sardar Desa Singh, Kardar of the Ramnagar pargana, whose great-grandson, Ganda Singh, is living in great poverty in Amritsar. Of Mán blood too are the once powerful houses of Bhaga and Mala. Sardar Basant Singh is of the fifth generation of Sikhs, descended from Jai Singh, from whom are other branches, as also from his brothers, Mana Singh, Nai Singh and Pahar Singh.

Sardar Basant
Singh Mán of
Moghalchak.

This very distinguished officer was manager of the Darbar Sahib at Amritsar for some time and grandson of the first founder, Bhagat Singh. There are many branches from Sardar Jai Singh, Sardar Jodh Singh, and Kahn Singh, brothers of Sardar Man Singh.

Sardar Mán
Singh Baha-
dur, C.I.E.

The family are Khattris. The Sardar is of the fourth generation. Other branches are from his uncles, Amar Singh and Kishn Singh. On the occasion of the recent Jubilee celebration, the Sardar as a special act of honour and respect unwound his flowing beard in public Darbar, to the intense gratification of his fellow Sikhs.

Sardar Lehna
Singh, Chim-
ni.

The family is Jat, its branches are from Budh Singh's uncle, Nihal Singh, and his great-uncle, Jowahir Singh.

Budh Singh
Matu.

This celebrated family is Varaich Jat. The Varaichs, originally Hindus, were converted to Muhammadanism about 400 years ago, and few of the tribe are now of their ancient faith. Moti Singh's great-aunt married Sardar Charat Singh, Sukarchakia.

Duffadar Moti
Singh, Wazi-
rabadia.

The family are Sandhu Jats, descended from Ratan Singh ; there are various branches from his sons Jhanda Singh, Chanda Singh, Jaimal Singh, and Wassawa Singh.

Chanda Singh,
of Kot Diwan
Singh.

The late Jowahir Singh.

Subadar Jowahir Singh died in 1877, and the family is now extinct ; he was a Virk Jat. The southern portion of the Gujranwala district is to so great an extent peopled by Jat Virks that the country from Shekhupura to Mir Aliwala is called the Virkayat Tappa.

Jiwan Singh Bikhi.

The family are Virk Jats ; founded by Jiwan Singh's grandfather, Sahib Singh, from whose sons, Arbel Singh and Dal Singh, spring various branches.

THE SIALKOT DISTRICT.

Saidar Richpal Singh, of Sيرانwali.

The family are Sandhu Jats ; Richpal Singh's aunt, Rani Ishar Kaur, married Maharaja Kharak Singh.

Sardar Mangal Singh Wadala.

The family are Sandhu Jats ; Sardar Mangal Singh is of the fifth generation ; he has two sons in the service, Gopal Singh, 12th Bengal Cavalry and Sundar Singh, 18th Bengal Cavalry ; two grandsons of his brother, Baghel Singh, are also in the service, namely, Sohan Singh, 5th Punjab Cavalry and Hera Singh, 3rd Hyderabad Contingent ; another branch of the family are from Sardar Tek Singh, the uncle of Mangal Singh.

Sardar Raghbir Singh Kulus.

The family is Bajwa Jat ; the title is after the name of the original founder of the family, they did not become Sikhs for eight generations after him. Raghbir Singh is of the fifth generation of Sikhs. This and the next family claim Kulus as a common ancestor ; there are various branches, from Charat Singh, great-great grandfather of Raghbir Singh, and from his brother, Dhana Singh, also from their great-uncle Raja, a Hindu, whose son Kaur Singh turned Sikh.

Sardar Jagat Singh Kulus.

Bajwa Jats, from the same ancestor as the last family. Sardar Jagat Singh is of the fourth generation of Sikhs ; his father was Colonel Jiwan Singh, of the Sikh Army, from whose brothers, Sardar Sham Singh, Sardar Fateh Singh, Sardar Kahn Singh and Sardar Ishar Singh, spring various branches.

Karam Singh.

The family is Sidhu Jat ; and another branch is from Fateh Singh, Karm Singh's uncle.

THE MONTGOMERY DISTRICT.

Utam Singh, Nakkai.

This family founded the famous Nakkai misl, originally Jats of Bahrwal ; they seized all this district. Utam Singh is of the fourth generation.

APPENDIX.

List of Sikh Tribes with Muhins.

TRIBES.	MUHINS.
(1) Sidhu. (Malwa, in Ferozepore, Patiala, Faridkot and Nabha.)	Achal (24, of which 21 are given.) Amun ke. Aspal. Bandhāti. Barar. Bhalin. Bhukan. Dará ke. Hari ke. Jaid. Khilria. Khokar ke. Maharaj ke. Mahramia. Mano ke. Pahlo ke. Rathaia. Ratia. Sahu ke. Sara. Ugar ke.
(2) Sandhu. (Manjha, in Amritsar and Lahore.)	Achal (84, of which 80 are given; also Chih, by caste Kamboh.) Adese. Aje. Ajít. Arák. Asal. Aso. Aude. Ausákh. Awre. Bagá. Bakal. Baro. Bambe. Bhárá. Bhone. Bucho. Danjal. Depál. Der. Dhanjar. Dhart. Dhone. Dhonká. Gane. Gaur. Gaural. Ghir. Ghóte. Gole. Gurná. Hare. Harsal.

TRIBES.	MUHINS.
(2) Sandhu—(<i>continued</i>).	Jag. Jará. Jarán. Jim. Julke. Kalch. Kale. Kalse. Kálkh. Kamá. Kamb. Kan. Khir. Kolsi. Koru. Koté. Lakhan. Lode. Lone. Mahár. Mane. Manjar. Mapál. Maráte. Maráwe. Matu. Mokal. Mór. Motal. Pade. Parat. Pathru. Pato. Pirtheay. Rato. Sáktih. Samsi. Satho. Satra. Sech. Sheikh. Tángh. Tángrá. Thathi. Wahír. Waláij.
(3) Gil. (Malwa and Manjha, in Ferozepore and Amritsar.)	Sher Gil (12, of which 3 are given). Vairsi Gil. Wadan Gil.
(4) Dhillon. (Manjha, in Amritsar and Gujranwala.)	Báj (70, of which 8 are given). Bambe (61 Jat and 9 of other castes). Bhoje. Chob. Sweeper caste.) Dhand. Mátal. Sáj. Sánda.

TRIBES.	MUHINS.
(5) Dhárlwál (Malwa, in Ludhiana, Patiala and Ferozepore.)	Mani. Udai.
(6) Chahil. (Malwa, in Patiala and Ludhiana.)	
(7) Mán. (Widely distributed.)	
(8) Bhular. (Widely distributed.)	
(9) Her. (Doaba, in Jalandhar and Hushiarpur.)	
(10) Randhawa. (Manjha, in Amritsar and Gurdaspur.)	
(11) Virk. (Manjha, in Gujranwala and Lahore.)	Jair. Jopur. Vachra.
(12) Aulakh. (Manjha in Amritsar.)	
(13) Sohal. (Doaba and Manjha.)	Deo. Guru. Máhech. Mángat. Bhangu.
(14) Pannun. Manjha, in Amritsar.)	
(15) Bal. (Manjha and Doaba.)	
(16) Sekhon. (Manjha, in Amritsar.)	Báth.
(17) Sansi. (Manjha, in Amritsar.)	
(18) Garewál. (Malwa, in Ludhiana.)	

List of non-Sikh Tribes.

TRIBES.	MUHINS.
(1) Goraya. (Muhammadan, in Gujranwala and Sialkot.)	Ghumman.
(2) Bajwa. (in Sialkot.)	
(3) Bains. (Doaba, in Hushiarpur.)	
(4) Varaich. (Muhammadans, in Gujrat and Gujranwala.)	
(5) Chima. (Muhammadans, in Sialkot and Gujranwala.)	
(6) Kahlon. (in Gurdaspur and Sialkot.)	Achal. Jodh. Bannah.
(7) Hinjra. (Muhammadans, in Gujranwala.)	

Sikh castes suitable for Enlistment.

Jat.
Khatri.
Labana (in Gujranwala, Lahore, Sialkot and Gujrat.)
Tarkhan.
* Kamboh (in Manjha and Kapurthala)
Kalál.
Rámdásia. } Pioneer regiments only.
Mazhbi. }

* Clans.
Dahút.
Jammún
Jaura.
Jhande.
Junsan.
Mahrok.
Sande.
Thind.
Unmál.

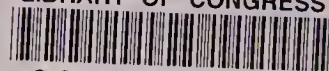
Sikh castes unsuitable.

Brahmin.
 Rajput.
 Arora.
 Gujar.
 Ahir.
 Saini.
 Jhíwar.
 Sunniár.
 Nai.
 Chhimba.
 Lohár.
 Kumhiár.
 Teli.
 Mahtam.
 Julaha.
 Chamiar.
 Chuhra.

Various other Sikh Tribes and Muhins.

Aujle.
 Bagri.
 Bhoperaí.
 Bhutar.
 Bhultar.
 Chine.
 Dhindsa.
 Gandhi.
 Hundal.
 Ithwál or Uthwál.
 Kang.
 Khaire.
 Khose.
 Kohar.
 Kulár.
 Mahil.
 Padál.
 Pawánia.
 Phata Saihja Singh da.
 Raja.
 Ratoa.
 Sahi.
 Súmra.
 Surah.
 Tatle.
 Upal.
 Viring.
 Wádale.

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